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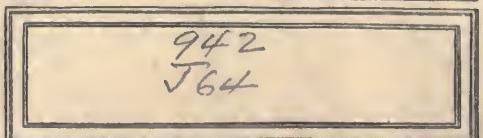
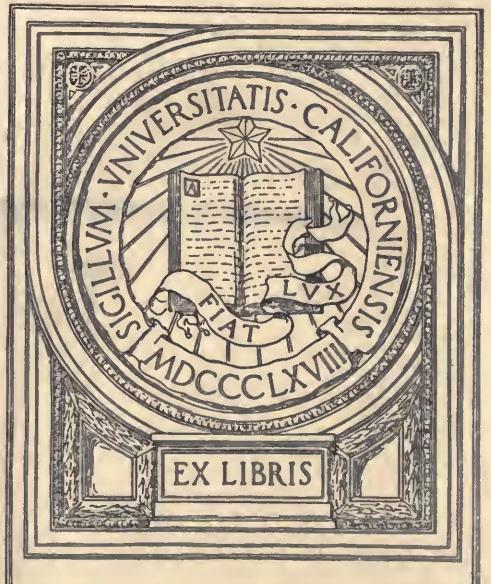
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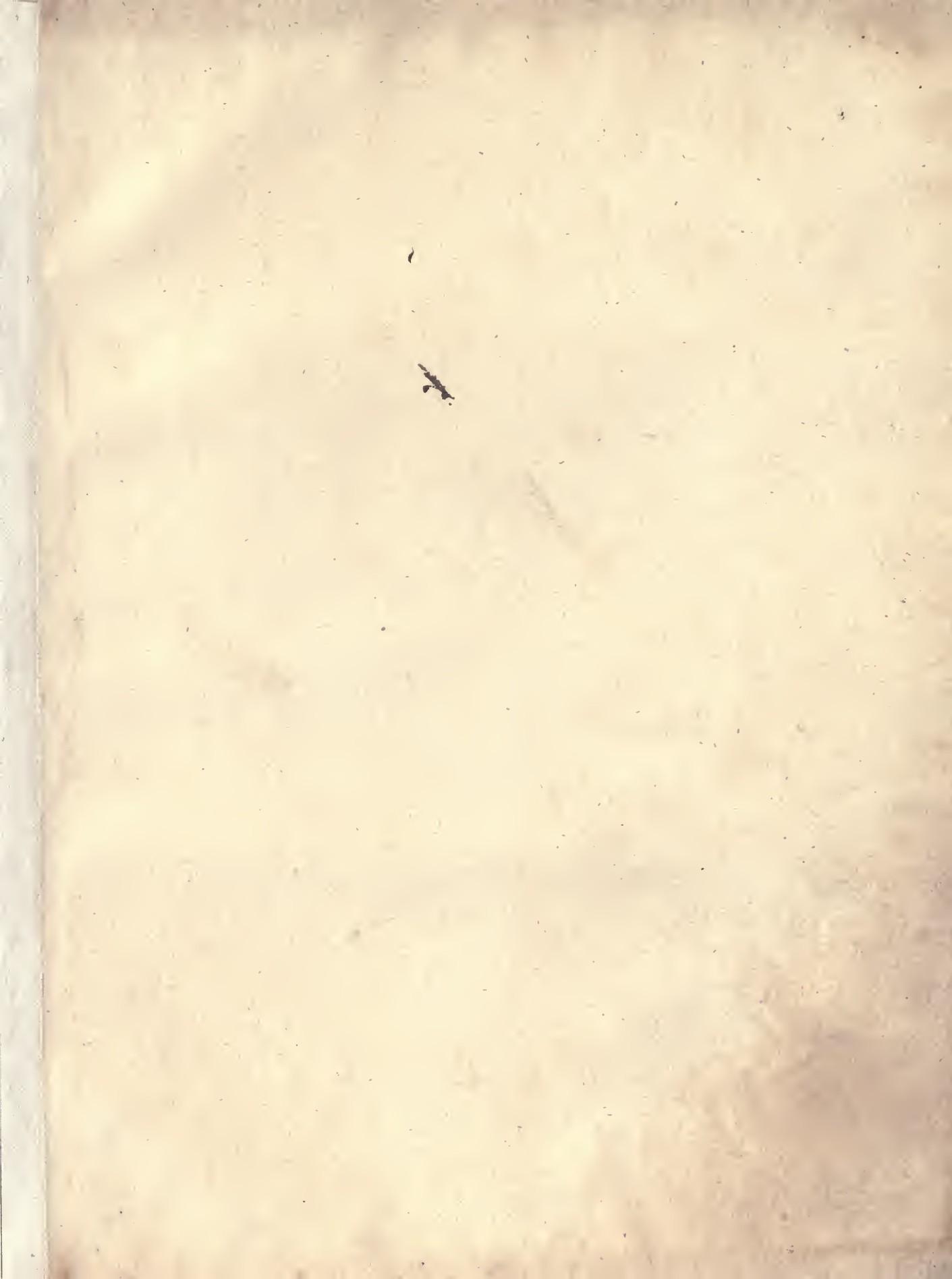
J. H. C. Vicks Esq. BA

from his sincere friend

Edward Revere Lowell
Clark - Dark - M.

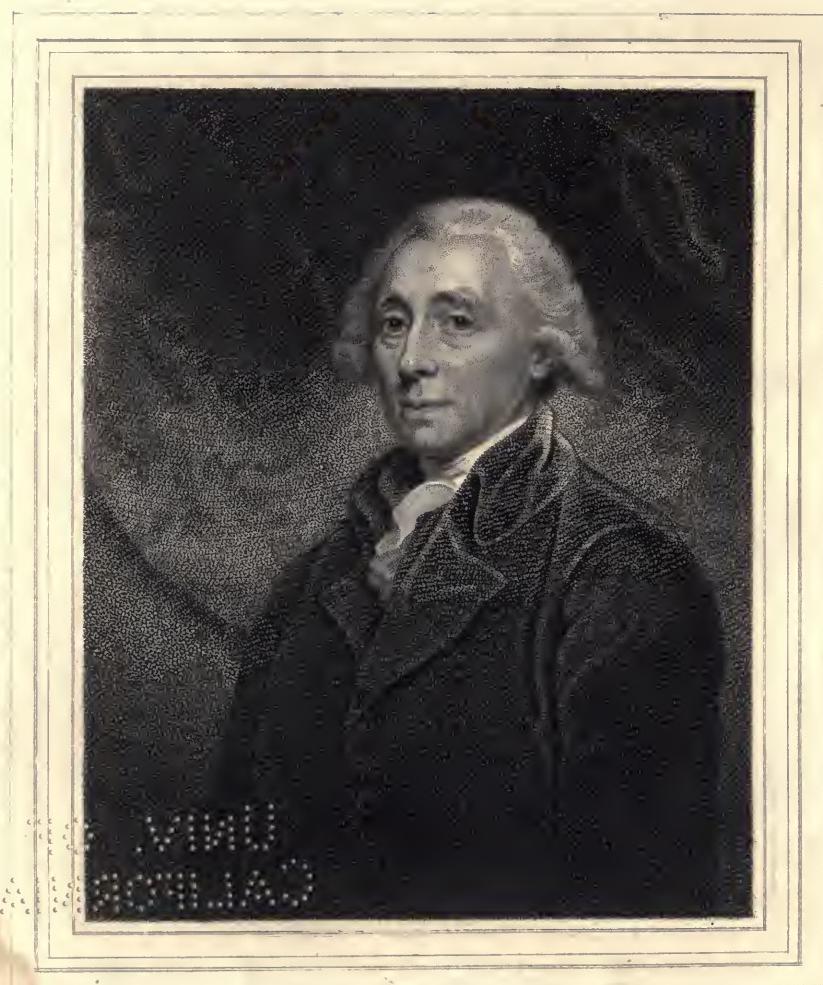
1861





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LIBRARY OF
CALIFORNIA



Mather Brown pinxit

1820

Charles Heath sculpsit.

Richard Paul Jodrell Esq.

THE
PERSIAN HEROINE,
A TRAGEDY,
BY
RICHARD PAUL JODRELL, ESQ.
ll
WITH
PORTRAIT, PREFACE, PROLOGUE, EPILOGUE,
AND NOTES,
THE THIRD EDITION.

Ye sacred Muses, with whose beauty fir'd
My soul is ravish'd, and my brain inspir'd ;
Whose Priest I am, whose holy fillets wear,
Wou'd you your Poet's first Petition hear ?
Give me the ways of wandering stars to ~~know~~,
The depths of Heav'n above, and Earth' below.
DRYDEN. VIRGIL'S Geōtgick II. v. 680.

LONDON :
PRINTED FOR THE AUTHOR
BY SAMUEL AND RICHARD BENTLEY, DORSET STREET,
SALISBURY SQUARE.

1822.

ENTERED AT STATIONERS' HALL.

NO. 11111
AMERICAN

THE
PERSIAN HEROINE OF
CALIFORNIA.
BY
RICHARD PAUL JODRELL ESQ.
WITH
VARIATIONS
ADAPTED FOR REPRESENTATION
IN THREE ACTS
AND INSTRUCTIONS IN THE PREFACE FOR ITS REPRESENTATION
IN FIVE ACTS
INCORPORATING THE NEW VARIATIONS.

— NEQUE ENIM LEX AQUIOR ULLA
QUAM NECIS ARTIFICES ARTE PERIRE SUA.
OVIDIUS.

LONDON:
PRINTED FOR THE AUTHOR
BY SAMUEL AND RICHARD BENTLEY, DORSET STREET,
AND SOLD BY JOHN BOHN, HENRIETTA STREET, COVENT GARDEN.
MDCCCXXII.

ENTERED AT STATIONERS HALL.

P R E F A C E

THE object of this preliminary address is to inform the Reader of the difference in this Edition of the Tragedy of The Persian Heroine compared with the preceding Editions; and of the new Variations now introduced. Instead of Five Acts it is here printed in Three Acts, in order to allow a representation of it in either of those two modes, as occasion may demand, or different theatres require. I shall prove in the sequel of this Preface with what facility that may be done by this printed edition, so as to accommodate it to the other form of Five Acts without reprinting it again; and thus the advantage, flowing from the present Variations, will equally attach to both respective forms, if the following instructions are obeyed. The first difference consists in the division of the Choral Song. This was inserted originally towards the end of the Second Act, and then consisted of sixty verses in twenty stanzas, which included three lines of lyrick measure. This

was adjudged by Proprietors, Managers, and Actors, as incapable of being admitted on the modern stage from its length, if accompanied with the vocal and instrumental musick now used in orchestras or sung on the stage of theatres. I have therefore divided this Choral Ode in moieties, and have incorporated it in two different scenes. The drama opens with one of these moieties, and the other remains in its original place of the tragedy. This will be found an improvement in the Play, and add to the superior dignity of its representation in the scenery at its commencement. Another Variation was the necessity of a new Scene, which is No. VII. in the First Act, where the dramatick characters consist of Xerxes and Otanes. The First and Second Acts of the original Play could not have been linked together, as they are now printed, without it, because the scenes of the place are diversified. This obstacle is now removed by the interposition of Otanes and his conference with Xerxes, which advances the plot, and connects the chain of dialogue between Xerxes and Arteynte in the subsequent scene with great advantage to the drama. The other Variations in this Edition consist of omissions of lines in the respective scenes, as printed in former editions, or of new verses inserted in this present edition, or verbal alterations of single words different from those originally adopted; and these can only be discovered by the reader on a comparison derived from the view of the respective editions. The collective number of verses amounted formerly to 1615, and

are now reduced to 1475 : consequently in the total there is a diminution of 140 lines. If these 1475 verses are required to constitute Five Acts instead of Three, it will be accomplished in the following mode. Let the First Act end at the conclusion of the sixth Scene, as it originally did; but it will be carried to the end of the verse 326 as now printed. Let the Second Act commence with Scene VII. and be continued to include Scene XVI. to the end of the First Act in the new Edition, which terminates in verse 650 as now printed. Let the Third Act commence with Scene I. of Act II. and be continued to the end of Scene VI. of the Second Act in the new Edition, which terminates in verse 929. Let the Fourth Act commence with Scene VII. of Act II. in the new Edition, and be continued to the end of Scene III. of the Third Act in the new Edition, which terminates in verse 1238. And the Fifth Act will commence with Scene IV. of Act III. and be continued to the end of the Drama at verse 1475 as now printed. Under this arrangement all difficulty will vanish in the respective Acts of the Drama as now executed by the Author.

Another Variation in this Edition, which deserves to be mentioned, is that of the names given to the two leaders of the Magi and the Virgins, Archimagus and Harmonia. This enables them to speak, as well as sing individually, when required. Archimagus is also made an important personage in the plot of the Drama. Among the omissions in this Edition are the historical Notes, together with the Preface

annexed to my Edition of the Tragedy printed in 1786. These I was obliged to postpone, since I had not sufficient leisure to revise and adapt them for the present purpose. They will be hereafter added, either in their original, or probably in a more enlarged form, if time be allowed to me sufficient to accomplish the object.

POSTSCRIPT.

I should have added to the preceding Variations, that I now recommend another division in the representation of the drama, different from the printed form in this edition, viz. Let the First Act terminate at the end of the fifteenth Scene, and at verse 570. The Second Act will then commence with the sixteenth Scene, as herein printed, including the second Choral Ode and the dialogue at the Feast of Tycta. This addition will increase the Second Act with eighty additional verses, which will render the proportion of the first two Acts more nearly alike in quantity of lines, there being only forty-four verses more in the First than in the Second Act under this arrangement.

CHARACTERS OF THE DRAMA.

MEN.

XERXES, KING OF PERSIA.

DEMARATUS, KING OF SPARTA, AND EXILE.

MASISTES, A PERSIAN SATRAP.

NARBAL, A PERSIAN PRINCE.

OTANES, A PERSIAN COURTIER.

ARCHIMAGUS, LEADER OF THE MAGI

GUARDS ATTENDANT ON XERXES.

WOMEN.

AMESTRIS, WIFE OF XERXES, AND QUEEN OF PERSIA.

PALLENE, WIFE OF MASISTES.

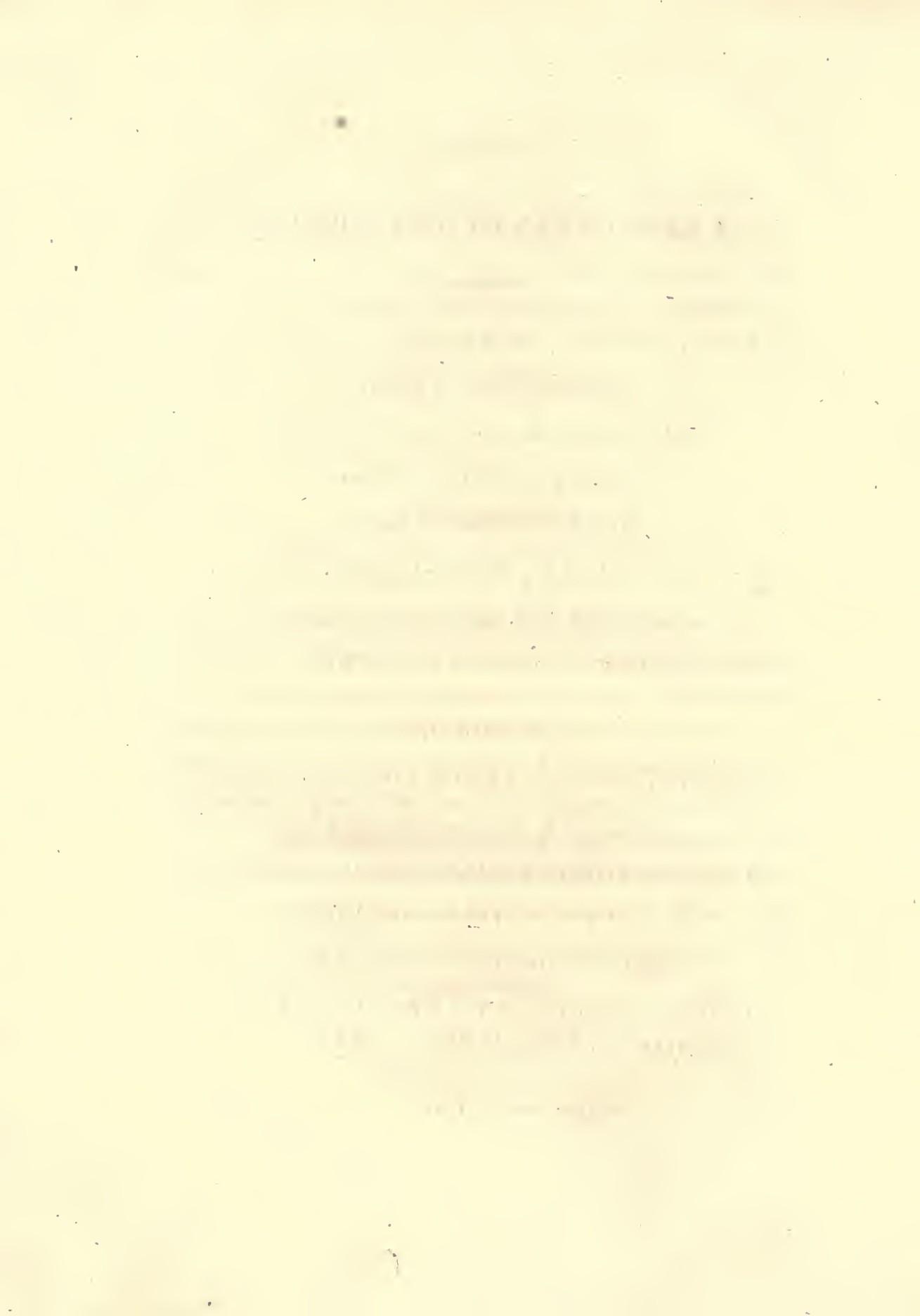
ARTEYNTE, DAUGHTER OF PALLENE AND MASISTES.

HARMONIA, LEADER OF THE VIRGINS.

MELISSA, ATTENDANT ON ARTEYNTE.

CHORUS, CONSISTING OF THE MAGI AND VIRGINS,
PRECEDED BY ARCHIMAGUS AND HARMONIA.

SCENE—SUSA, A CITY OF ASIA



THE
PERSIAN HEROINE.

A C T I.

S C E N E I.

View of a Plain near Susa.

ARCHIMAGUS and HARMONIA, preceding the MAGI and VIRGINS
in two respective columns of the Chorus, speak the following stanzas
in Recitative, or sing any part in strains of solemn Musick, as
approved by the Author and Managers at the representation.

A R C H I M A G U S.

1.

H E N C E from yon Mountain's starry view
Be paid to thee all honours due,
O Mithras, Sire divine !

H A R M O N I A.

2.

Whate'er thy features, form, or face,
We, groveling mortals, dare not trace
Such lineaments as thine.

5

THE PERSIAN HEROINE.

ARCHIMAGUS.

3.

Let other Nations thee adore
 In lowly roofs pavilion'd o'er,
 And bound with human line.

HARMONIA.

4.

We hail thee, Power unconfin'd,
 The Lord of Light, the sovereign Mind,
 In universe thy shrine.

10

ARCHIMAGUS.

5.

And, next to thee, O lovely Queen,
 In silent night Selene seen,
 We hail thy cheerful ray.

15

HARMONIA.

6.

Our deepzon'd dames and virgins fair
 Salute thy gentle orb with pray'r,
 And strew the myrtle way.

ARCHIMAGUS.

7.

Be Ocean too our raptur'd theme,
 Prolifick fount of ev'ry stream,
 Who rolls his lucid way.

20

HARMONIA.

8.

Nor shall the Earth her gifts in vain
 Bestow, unsung in grateful strain,
 Or court the thankless lay.

ARCHIMAGUS.

9.

And ye, whose rapid whirlwinds fly,
Impetuous tyrants of the sky,
Protect this hallow'd day.

25

HARMONIA.

10.

Far be from us that venal lore,
Which other mortals oft implore,
We for our Monarch pray.

30

Here the Chorus leaves the Stage in the order of two columns, and preceded as before respectively; a Symphony of Musick, while they are departing from the Scene, is played in the Orchestra.

SCENE II.

MASISTES, NARBAL.

MASISTES.

Hail, domes of Susa, hail Memnonian Towers !
I greet your welcome battlements, and here
Embrace with rapture my heroick Narbal.

NARBAL.

Thus, my Masistes, let me clasp thy bosom
In the warm circles of this panting heart.
Such transports of congenial souls are treasures,
Beyond the spear of the triumphant foe.
Alas ! the pageant pomps of Eastern pride
Have vanish'd like a visionary dream.

35

THE PERSIAN HEROINE.

M A S I S T E S.

Frantick ambition, link'd with royal lust,
Has ruin'd Asia, who aspir'd in vain
To conquer Europe, and enslave the world.

N A R B A L.

Such is the meed, which Gods bestow on earth,
To teach the monarchs of this little ball
They are but men, the heirs of mortal woe.

M A S I S T E S.

Oh ! may all unborn kings from Xerxes learn
This sacred lesson, that imperial pow'r
Is destin'd to a narrow sphere, and all
The kingdoms of this sublunary globe
Are chain'd by mountains, and begirt by seas,
Each in its petty orb by Nature fix'd !
Till you command rebellious Ocean's tide
Not to o'erpeer his margin, freeborn man
One common tyrant never will obey.

N A R B A L.

Thanks to that native liberty of soul,
Spurning the shackles of usurping fancy,
Which proves that human hearts are seldom slaves.

M A S I S T E S.

Far diff'rent are the Sons of Europe form'd
In her more Northern clime a generous race,
From those voluptuous and silken minions
Which gentler Asia breeds : Dost thou remember,
How that tremendous watchword, "Liberty,"
Struck, like a thunderbolt, Ionia's bands,
And work'd a prodigy ? Each warriour stood
Aghast, and grasp'd his spear, prepar'd to fight
For Græce, and to revolt from Persia's standard.

40

45

50

55

60

65

N A R B A L.

Too well, Masistes, I recall that day,
 When Asia's Sun eclips'd at Mycale ;
 There brave Mardonites, there Tigrantes fell,
 While Athens, Corinth, Sicyon, Træzene,
 Reveng'd their cause, and mow'd our routed troops. 70

M A S I S T E S.

O fatal storm ! yet Fortune thunders still
 With louder vengeance, if, as Fame reports,
 All Persia's Troops under Mardonius' sway
 Are by Pausanias vanquish'd at Plataea.
 I saw myself on the Mycalean shore 75
 The herald's omen'd staff, foreboding woe,
 While the shrill voice of Rumour echoing loud
 Pierc'd through the Græcian Camp, and rent the air.

N A R B A L.

Farewell then to our Xerxes' lofty vaunts !
 Let him reign satisfied in Asia's sphere,
 Nor dare usurp on Europe's plains again. 80

M A S I S T E S.

Yet, tho' bewailing our dear Country's fate,
 Still let me bless my most auspicious star,
 That gave me such a friend as thou, O Narbal ! 85
 When life was trembling on the perilous verge,
 Not from the Græcian foe in open field,
 But from the traitorous friend, the curs'd Artayntes,
 And his uplifted scimitar ; e'en then,
 Thou, guardian Angel, with thy wellpois'd arm 90
 Didst seize his weapon, while thy brandish'd sword
 Fell'd the bold miscreant to the ground : But oh !
 How can I e'er repay this generous deed ?

THE PERSIAN HEROINE.

N A R B A L.

Think'st thou, that Friendship sells her courtesy,
Like venal merchants of the world, who barter
Their purchas'd souls for mercenary pelf?
While I possess your love, I am o'erpay'd.

95

M A S I S T E S.

Yet still, my Narbal, I would bind our hearts
With closer ties : In this our native Susa
I have a daughter, whose unrivall'd charms
The brightest virgin of our Eastern climes
May envy, but ne'er paragon : E'en Helen,
That boast of ancient Græce, to her compar'd,
Would like an Æthiop seem : Her opening bloom
Unfolds its vernal rose, and feasts the eye,
The gazing eye, with ecstacy of charms.
Oh ! let me crown thy valour with her love,
And owe my life to my adopted Son !

100

105

N A R B A L.

Thanks, dear Masistes ; but this honest heart
Has not its casket void; another season
I will unravel all; till then, adieu.

110

Exit.

SCENE III.

M A S I S T E S, D E M A R A T U S.

M A S I S T E S.

Ha ! Narbal, dost thou thus decline that prize
Of peerless charms, whom Persia's rival champions
Would all aspire to win ? But soft, my soul !
Here comes the royal Exile, Demaratus.

115

THE PERSIAN HEROINE.

7

DEMARATUS.

Blest be, Masistes, thy return to Susa
In this auspicious hour!

MASISTES.

What means my King ?

Hast thou not heard, how mangled Asia fell
Beneath the Græcian spears ! O Spartan Monarch,
What joy to me when thus our Country bleeds ?

120

DEMARATUS.

The fair Arteynte, thy enchanting daughter,
Is by imperial Xerxes, as I hear,
Courted to grace his bed : Why starts Masistes ?

MASISTES.

Because the father has the sovereign right
By Nature's charter to bestow his child, 125
Free and unfetter'd from the claims of kings.
Is this the generous meed, the gracious boon,
To the old warriour for his martial toils?
Am I rewarded thus ? What, lead my daughter,
Unask'd of me, perhaps unask'd of her, 130
E'en to a monarch's bed an Eastern slave ?

DEMARATUS.

Could thy Arteynte claim an happier lot ?

MASISTES.

No, Demaratus, if enthron'd with Pomp
Sat Happiness ; but, oh ! how vain is all
The pageantry of scepter'd state, if love, 135
Resistless love, disdains the royal throne !
Perhaps Arteynte may with silent woe,
Sweet Mourner, rue her fate, and yield reluctant :
Tormenting thought ! inform my anxious soul,
If the fair nymph consent to meet this doom. 140

DEMARATUS.

The Princess, as I learn, rejects the offer,
 Because our Emperour Xerxes is devoted
 To Queen Amestrис ; hence she scorns the custom
 Of Asia's clime which suffers kings to rove,
 Like Nature's commoners, from flow'r to flow'r, 145
 And clasp unnumber'd partners of their bed.

MASTES.

Transcendent Virgin, how thy conscious breast
 Glows with just truth and feels with high disdain
 That tyranny of Man, by Nature form'd
 For one alone, and not to rifle charms 150
 Which he can ne'er enjoy ! Insatiate Tyrant,
 What right hast thou to trample on the laws
 Of the commanding Jove ? for, Demaratus,
 Mark but the numbers on the peopled earth,
 And see how nicely balanc'd hangs the scale 155
 Of the two sexes ! then, if one usurp,
 Another must be sever'd from his mate,
 And there's a chaos in the social world.

DEMARATUS.

These are the sober maxims of our Europe,
 Where curs'd polygamy is chas'd away ; 160
 There the poor peasant and the scepter'd king
 Enjoy alike the common privilege
 To wed one partner ; there affection reigns,
 Temper'd with sweetest charms, while sacred love
 In sympathetick bosoms lights the torch. 165

MASTES.

O happy Nations, how your equal sway
 Deserves our envy, and extorts our praise !

But here Usurpers vainly dream to fill
 The world with royal offspring, while they crush
 The seeds of Nature, and destroy mankind. 170
 Shall then my only daughter swell the train
 Of licens'd harlots, and my race expire
 In dark oblivion? Indignation, rise,
 And quell this monster of tyrannick lust!
 Hence, Demaratus, I'll repair to soothe
 This lovely damsel, and relieve her woe. 175

DEMARATUS.

Success attend thee in this virtuous cause.

SCENE IV.

A Bower in a Grove.

A R T E Y N T E, M E L I S S A.

A R T E Y N T E, *reposed on a Couch.*

M E L I S S A.

Why, charming Princess, is that beauteous brow
 O'erhung with sable cloud? why droops that eye
 Surcharg'd with tears, like April morn with show'rs? 180
 Why burst these sighs from their prophetick cell,
 And breathe the accents of a restless heart?

A R T E Y N T E.

O my Melissa, at this treach'rous hour
 How many Virgins of the East survey
 My rival charms with jealous eye, and hail me 185
 Fair Fortune's Favourite! and yet perhaps
 No Nymph more wretched than Arteynte lives.

MELISSA.

Can she, who courted to the splendid throne
 Of Persia now awaits her royal Consort,
 Can she, my lovely Mistress, e'er be wretched ? 190

ARTEYNTÉ, *rising from her Couch.*

Yes, I can testify that truth ; this heart
 Can witness that she may, which here despairs
 The mocking vanity of fancied bliss.
 For all my wishes in that humble sphere 195
 Are center'd which the village maid enjoys,
 Who clasps, sole arbitress of love, her peasant.
 No voice elects her partner, but her bosom,
 That beats with sighs responsive to her call.
 No tyrant drags her with commanding frown
 To wed an unknown lord ; but she, secure 200
 In lowliness of life, with generous will
 Gives her free hand to her free heart allied.
 O curs'd condition of our princely birth
 That fetters virgins ! O detested gift,
 Which binds our liberty with golden chain ! 205

MELISSA.

But Xerxes is with native charms adorn'd,
 Unborrow'd from his birth, and far outshines
 All monarchs in the pomp of gorgeous wealth.

ARTEYNTÉ.

Tho' he could boast the fairest form that e'er 210
 Allur'd the damsel's eye, and realms of gold,
 This honest breast could ne'er consent to wed him.

MELISSA.

Some secret cause inflames thy steadfast hate :
 Speak, lovely Mistress, to my faithful bosom.

ARTEYNTE.

Yes, I'll reveal to thee my soul, Melissa ;
 Thy gentle sympathy may pour the drop
 Of balmy pity to assuage my woe.

215

MELISSA.

I shall rejoice to hear the latent source,
 For I have often mourn'd thy piteous mood ;
 And wonder'd at the fountain of thy tears.

220

ARTEYNTE.

When Persia's glowing Youth display'd their feats
 Of mimick war, from Susa's royal tow'r
 I saw the pageant scene with ardent eye,
 And trac'd the heroes panting for renown.

One godlike Prince in majesty of form
 Outshone the rival Peers : I mark'd him well,
 And felt a lambent flame ; now hope, now fear,
 Alternate reign'd ; on him alone I gaz'd :

But who can paint my agony of soul,
 When from his steed by an illfated blow
 My champion fell ? soft pity now enthrall'd
 My captive breast : I wept and sigh'd, " Poor Youth,
 " How hard thy lot !" Straight to the female tent
 They brought the lovely stripling, where I bath'd
 With tears the gushing wound, and with these locks 235
 I wip'd the tender body.

225

230

235

MELISSA.

What a scene

Of tragick pathos for a virgin heart
 Cast in a mould like thine ! the very tale
 Alone draws teardrops trickling from my eye.

A R T E Y N T E.

When life reviv'd, he thank'd me for the boon, 240
 And breath'd these accents in my trembling ear :
 " If e'er thy Warriour should return from Græce,
 " Where Glory calls, I will remember thee,
 " And throw, sweet Nymph, my laurels at thy feet :
 " But, if beneath the hostile spear I fall, 245
 " Behold this pledge of my immortal love !"
 He then bestow'd his picture, which I 've worn
 Here on my bosom since that omen'd day ;
 And ever, my Melissa, will I wear it.

M E L I S S A.

I melt to hear this melancholy tale, 250
 And now no longer wonder why the tear
 Bedews thy virgin cheek, when Xerxes calls
 Arteynte to his throne.

A R T E Y N T E.

In vain he calls :

What monarch can command the heart of woman,
 Or force an homage, when the soul disdains ? 255

M E L I S S A.

But did that blooming champion know how love
 Inflamed thy mutual breast, ere he departed ?

A R T E Y N T E.

Well could he read that lesson in my eye.
 But how our Eastern Virgins are immur'd
 Before the nuptial rite, thou know'st, Melissa, 260
 While Europe's happier Fair can waft with ease
 The social sentiment from soul to soul.
 Ne'er since that hour have I beheld my Prince,
 Nor does he know that I derive my lineage
 From brave Masistes ; ere the precious moment 265

Of parley vanish'd, I bestow'd a gift,
 And with fond sighs implor'd the valiant Youth,
 When the fierce onset rag'd, to guard his person,
 And in the field of war remember me.

MELISSA.

And hast thou heard no tidings of thy lover?

270

ARTEYNTE.

In valour's foremost band he always shone,
 And with Mardonius stay'd when Xerxes fled.
 In vain I pant to see him : dastard fear
 Chills my faint soul, and drives me to despair.

MELISSA.

Repress these timorous tumults ; thy young hero
 With quick return will bless thy longing sight.

275

ARTEYNTE.

Meanwhile impending Fate but brief delay
 Permits, for the tremendous Xerxes comes,
 And brings another suitor to my arms.
 See ! his ambassadour of woe approaches.

280

SCENE V.

OTANES, ARTEYNTE, MELISSA.

OTANES.

Hail, lovely Princess, may thy dutous slave
 Behold the radiance of those beauteous eyes,
 While he reports to thee his Monarch's will !

ARTEYNT E.

These flatt'ring strains of Oriental pomp
My simple ear disdains, and sooner listens
To gentler accents of unvarnish'd truth.

285

OTAN E S.

Far be from me to raise that rising blush
O'er thy vermillion'd cheek; or bid thy bosom,
Fair harbinger of love, recoil with hate.
But who, O Persian Virgin, can behold
A form celestial, nor be rapt in wonder?

290

ARTEYNT E.

Is this the royal embassy thou bring'st?
Does thy deluding Sovereign woo my ear
In these seducing words to steal my heart?

OTAN E S.

Thy charge, fair Nymph, on Xerxes is unjust,
If I, the herald of his voice, offend.
But know, my imperial master bade me call
Arteynte to him; for some great event
Demands thy presence; you will learn from him.

295

ARTEYNT E.

Go tell thy Monarch, that Arteynte comes,
But not to wed him, or to bind her hand
In sacred fetters of connubial faith.

300

OTAN E S.

I dare not breathe these accents to his ear;
Thou, only thou, must tell him this resolve.
I will announce thy visit, and depart.

305

SCENE VI.

ARTEYNTE, MELISSA.

MELISSA.

Alas ! my Princess, what can Xerxes mean
To summon thee at this untimely hour ?

ARTEYNTE.

What ! but to plunge the poniard in my bosom,
And drive me to despair ! perhaps this morn,
This very morn, I meet my instant doom.
O my sweet Warriour, could I once embrace
Thy lovely image in these circling arms,
I would encounter death, nor shed a tear !

310

MELISSA.

If Xerxes knew thy secret pangs, his heart,
Though born for empire, might incline to pity ;
For he has felt the darts of powerful love.
Behold, how strongly arm'd Amestris reigns
O'er the fierce tyrant by her softer sway !

315

ARTEYNTE.

There thou hast touch'd a chord, that thrills this frame,
Panting with horror, to its vital base :
For dire Amestris reigns with jealous flames,
And broods revenge within her murky breast :
Her rage I fear more than the Monarch's frown,
Since it is poison'd with the aspick's venom ;
Ye, righteous Gods, avert this maddening fiend,
If Innocence and Virtue are your care !

320

325

SCENE VII.

The Palace of Xerxes.

XERXES, OTANES.

OTANES.

Imperial master, I obey'd thy will,
And to Arteynte's ear thy sovereign voice
Deliver'd with all energy and zeal.

XERXES.

She then will come, and crown my ardent prayer. 330

OTANES.

She dar'd not to refuse to thee her visit ;
But I was forc'd to soften my firm tone,
And to solicit her reply in words
From her own lips, and not from mine, O King !

XERXES.

Fantastick damsel ! let her please herself ; 335
But I know how to conquer modesty
In such proud females, whose capricious whims
For ever float and eddy in their brain,
And, like the waves, depend upon the Moon,
But as the flimsy gossamer they vanish. 340

OTANES.

What ! can a virgin melting, as the dew
In vernal rose, refuse a monarch's arms ?
Can she, by Nature timorous as a fawn,

Resist the frown of thy triumphant brow?
 Perhaps Pallene may excite her daughter
 Thus to rebel.

XERXES.

There thou hast rous'd suspicion ; 345
 And I will know, Otanes, who dares this.
 No human power shall rescue the usurper
 From the commanding cimeter of Xerxes.
 But lo ! she comes : retire apart, Otanes !

SCENE VIII.

XERXES, ARTEYNTE.

ARTEYNTE.

This duteous homage of an humble maid, 350
 O valiant Monarch, I submit to thee. (*Kneels*)

XERXES.

Arise, enchanting Fair ! this servile mien
 Ill suits the dignity of royal love. (*Rises*)

ARTEYNTE.

Then I must ever kneel ; for I was born
 To serve, and not to reign. Let others share 355
 The envied stateliness of lofty pomp,
 And from the shrine of Pride inhale the incense ;
 My star inclines me to another doom
 (Perhaps more happy). For this virgin brow
 I court no diadem ; but here's no care, 360
 Like that which canopies imperial front,

And I can sleep upon my tranquil pillow,
 Nor start with tremblings at the midnight hour,
 When Conscience wakes, and then with horror calls.
 Didst thou, my Monarch, do the same last night? 365
 And couldst thou slumber, when before thy bed
 Europa's vision rose to ask of thee
 Where were her myriads gone, and also those
 Of thy own Asia ?

XERXES.

Away, away !

Thou mak'st me shudder like the aspen's leaf 370
 Upon the quivering tree ; vibrations dire
 Reciprocating pour upon my soul.
 Think'st thou that I could answer all thy dreams
 Of frantick phantasy ? and were they real,
 I would not answer them.

ARTEYNTE.

Because thou canst not. 375

XERXES.

Far other language did I want from thee,
 Ingrate Arteynte ! Thou art form'd by Nature
 To bless a Monarch's eye ; for Beauty throws
 O'er thee such charms as captivate mankind.

ARTEYNTE.

These flatt'ring accents might perhaps seduce 380
 Those simple Virgins whose untutor'd hearts
 The airborn Vanity beguiles with lure ;
 But some there are e'en of our wavering sex,
 Whom no soft tongue with candied words could bribe
 To sell their native liberty of heart, 385
 And for a crown barter their freeborn state.
 I am myself one of these illum'd females,
 And boast to be an heroine of my sex.

XERXES.

Is this the fiery spirit of Arteynte ?
 Am I confronted thus, when Xerxes asks
 A boon, which Persia dares not to deny ?

ARTEYNTE.

If the surrender of my heart thou call
 Thy high prerogative of royal power,
 And fondly dream my sacrifice to thee,
 Then hear, thou Monarch of the Eastern Sphere, 395
 That usurpation I must here deny,
 And thus appeal to Heav'n to judge the cause.

XERXES.

Is the tremendous Xerxes so debas'd,
 That one fair damsel should resist his sway,
 And I be brav'd by a fantastick girl ? 400
 Then farewell to my power ! by that dread God
 Whose high vicegerent here on earth I reign,
 Thy sex alone now shields thee from mine ire,
 And curbs the vengeance of a king incens'd.
 But I 'll be brief ; thou wed'st me, or thou diest. 405

ARTEYNTE.

Then shall I welcome death ; farewell, thou Monarch !

SCENE IX.

XERXES, *solus.*

O spell of beauty to enchant the soul,
 The captive soul of man, by loveshaft pierc'd!
 So fair in form, and yet so fierce in words,

This nymph inflames with a redoubled lustre,
And like the Sun shoots a meridian ray.
She must be conquer'd, and shall yield her charms
To me alone; Arteyne shall be mine.
Amestris comes, and brings her mantle to me.

410

SCENE X.

XERXES, AMESTRIS, and a Female Assistant bringing a Mantle.

AMESTRIS.

Behold this mantle, my imperial consort,
Which my connubial hands with curious art
Have labour'd for my lord! see how the figures
Are here embroider'd with the ductile gold,
That speaks Minerva's toil in every web:
Receive it, Xerxes, as my annual gift.

415

(She gives it to the King)

XERXES.

My loyal Queen, on this auspicious day
I will adorn myself at Tycta's feast
With this thy mantle; and tho' o'er my brow
The rich tiara nods with peerless gems
Emblazoning my front, yet more I prize
This precious token of thy plighted love.

425

AMESTRIS.

Then live, great Monarch, and be Persia's King
For years unnumber'd from this festive day.

And now I must implore my gift from thee :
 When Tycta's annual pomp proclaims thy birth, 430
 And Persia stands with all her glittering train
 Of gorgeous pride; then, swear to me, my consort,
 Swear by yon radiant Orb illumining day
 Thou wilt indulge Amestris with a boon
 By Eastern custom and by Persia's law 435
 Irrevocably fix'd, and e'en beyond
 Thy royal power to resume again.

X E R X E S.

I'll swear, Amestris, by those sacred bonds,
 That fix my empire on its golden base
 With adamantean ligaments of strength, 440
 Invincible, immortal, and eternal ;
 And I attest great Mithras to be witness,
 Who flaming rolls his starbespangled car,
 Whate'er thou ask'st, my Queen, thou shalt obtain
 On this my hallow'd day beyond recall. 445

Exit.

SCENE XI.

AMESTRIS, *sola.*

Ha ! have I caught thee, my inconstant man,
 And thee, O hated Rival, in my toils ?
 O glorious artifice ! O charming triumph !
 His solemn oath secures my fell design :
 How wondrous subtle is the female brain 450
 Inflam'd with jealousy to plot revenge !

SCENE XII.

Palace of Masistes at Susa.

MASISTES, PALLENE.

MASISTES.

O my Pallene, who can count the toils,
The various toils of War ? But now once more
I am return'd to my blest consort's arms,
And to reward her love.

PALLENE.

My dear Masistes,

455

Welcome, thrice welcome to my panting arms ;
For danger hover'd in the tented field
Not only over thee, my martial husband,
I too have scap'd the foe.

MASISTES.

What means Pallene ?

Who dar'd approach to hurt thee, virtuous wife,
Immur'd in Susa's hospitable dome ?

460

PALLENE.

He, whom thou wouldest of all men last suspect,
He who from others should have shielded honour,
The tyrant Xerxes.

MASISTES.

Thou dost strike amazement
Into my inmost soul : did he, did Xerxes
Solicit thee with his intriguing love,
While I his warriour on Europa's plain
For his curs'd cause expos'd this valorous trunk ?

465

And shed my heartblood, Perfidy infernal !
 Descend, thou hideous fiend, to Stygian cave,
 Nor blast the Earth !

470

PALLENE.

Compose thy ruffled spirit !

He did not dare invade with open force
 The honour of thy bed, and knew that I
 Did wear a dagger to protect me from him.

MASISTES.

If I forgive his insolence of soul
 Be thou sepulchred here, my honest blade.

475

(Pointing to his Sword)

PALLENE.

Revenge must yet be lull'd, and thou dissemble,
 Till time mature design ; then strike the poniard,
 I'll wing the shaft myself : I see Arteynnte,
 The lovely mourner comes to plead her cause.

480

SCENE XIII.

MASISTES, PALLENE, ARTEYNTE.

ARTEYNTE.

O my dear father, let thy daughter clasp
 Thy lov'd parental breast, and thus embrace
 With filial ecstacy of hallow'd heart.

MASISTES.

Arteynnte, what a joy supreme is this
 To fold thee once again ! O Nature, Nature,
 How sweet thy transports in an hour like this !

485

Who would not court on the ensanguin'd plain
 Millions of perils for this charming moment
 Of such reviving bliss? I thank thee, Heaven,
 For all my sufferings past, crown'd with this tear,
 This tear reanimating vital glow.

490

ARTEYNTÉ.

How oft, my sacred Sire, have I implor'd
 The Gods of Persia to protect thy head
 In the dread onset, and with midnight prayer
 By the blue taper and the glimmering flame
 Breath'd my fond vows to every star of Heaven,
 But most to her, whose chaste protection shields
 Fair virgin honour, to Selene's orb,
 I pour'd my fervent strains of filial hymns.

495

MASISTÉS.

Thy piety has conquer'd, charming maid
 And model of all virtue: may Mankind
 Learn from Arteynte, what a bliss divine
 To be the father of thy godlike soul!
 In distant climes, and ages yet in night,
 The unborn damsel may derive from thee
 The melting sympathy of filial love,
 If so perchance some future bard should tell
 In tragick melody the piteous fate
 Of injur'd Persia, our devoted country.

500

505

ARTEYNTÉ.

Then let him paint in love-inspiring lays
 Arteynte's pangs that vibrate in her bosom;
 For know, my parents, that I die to-day:
 This is my last farewell!

510

PALLENE.

How die today?

Who dares to crush such beauty in its bloom?
Speak, for my soul with indignation bursts.

515

A R T E Y N T E.

Imperious Xerxes threatens instant death,
If I 'll not sacrifice my heart to him.
But, if you ever nurs'd your infant child,
And rock'd me in your arms to gentle slumber,
Or tun'd my tender breast to virtuous love,
Hear me, kind Parents, hear me, I conjure you :
No idle fancy, nor capricious whim
Opposes majesty ; 'tis genuine love
Resolv'd on death sooner than violate
Its sacred cell : retire with me, Pallene,
And I 'll reveal to thee my piteous tale.

520

525

P A L L E N E.

Come, my fond trembler, to thy mother's arm,
I will support thy steps ; and to my ear
Thou shalt unfold the tumults of thy bosom.

S C E N E XIV.

M ASISTES, *solus.*

O Love, how wondrous is thy towering sway!
This virtuous heroine disdains the throne,
Because another shaft has pierc'd her breast.
O noble damsel, I admire thy spirit.

530

SCENE XV.

MASISTES, NARBAL.

NARBAL.

I come, Masistes, to reveal the cause,
Why I refus'd this morn thy noble offer.

535

MASISTES.

'Tis now too late, I fear, to parley, Narbal,
For Xerxes has resolv'd to kill my daughter.

NARBAL.

O ruthless tyrant ! O inhuman monarch !
Where is the champion to avert the blow ?
Where is the lover to defend her cause ?

540

MASISTES.

I know not yet, but soon expect to learn.

NARBAL.

I tremble too for my devoted fair ;
She too perhaps may claim my valiant aid.
For know, Masistes, ere I sail'd for Europe,
I left a nymph in Susa's lilyed plain
The fairest flower of Hebe, and as bright
As the resplendent star of orient morn :
But where she's now in Susa, or her lineage,
I know not, since engag'd to war with Xerxes
I quitted dalliance for the wreath of Fame,
And left our Asia in the cause of Glory.

545

550

Once, and once only, I beheld the fair
 With momentary joy ; but this one glance
 Transfix'd my heart, and planted mine in her's.
 I gave to her a solemn pledge, and swore, 555
 If I return'd from Europe, to espouse
 This charming idol, who receiv'd my vow.
 Thou know'st at Susa, how sequester'd nymphs
 Here live immur'd from every roving eye ;
 And she perhaps in some sequester'd shade 560
 Here now may waft an amorous sigh to Zephyr,
 And call her Warriour with the voice of love.

M A S I S T E S.

Perhaps this day thou may'st behold her, Narbal.

N A R B A L.

Speak, tell me where, and elevate my soul,
 My drooping soul, at least with fancy's hope. 565

M A S I S T E S.

At Tycta's Feast thou may'st discover her.

N A R B A L.

O blest occasion ! Expectation fair !
 I'm on the pinnacle of flattering joy,
 And in this interval 'tween hope and fear,
 Oh ! what transporting moments we endure. 570

SCENE XVI.

The Feast of Tycta.

A magnificent Hall in the Palace of Xerxes, with Chairs of State for the King and Queen in the centre, and Seats on each side of the theatre for the Satraps and Nobles of Persia. All the Dramatis Personæ (except Arteynte) are present. After the Procession, enter the Chorus of the MAGI and VIRGINS, preceded by their respective leaders, ARCHIMAGUS and HARMONIA, who sing alternately the following Stanzas in the Ode as numbered in the sequel.

ARCHIMAGUS & MAGI.

1.

Hail to yon radiant God of day,
Whose flaming orb with streaming ray
Illumes the gladsome morn !

HARMONIA & VIRGINS.

2.

Awake, bright Joy, celestial guest,
And hymning Tycta's annual feast
Proclaim great Xerxes born !

575

ARCHIMAGUS & MAGI.

3.

Ye Magi now in sacred throng
Attune your deepton'd wondrous song,
And sweep your sounding shell !

HARMONIA & VIRGINS.

4.

Ye Persian Nymphs in fair array
Warble your melting Lydian lay,
And breathe your vocal spell !

580

ARCHIMAGUS & MAGI.

5.

As near Mæander's silver stream
 The royal plane with golden gleam
 Illumes the flowery spray ;

585

HARMONIA & VIRGINS.

6.

So glows our Monarch o'er the rest
 Of Asia's princes Lord confest,
 And tow'rs in regal sway.

ARCHIMAGUS & MAGI.

7.

At thy command the parting main,
 Great King, stood link'd with naval chain,
 And Persia rode the wave :

590

HARMONIA & VIRGINS.

8.

At thy behest his pineclad head
 Old Athos bow'd, and scoop'd his bed
 To bid the Ocean lave:

ARCHIMAGUS & MAGI.

9.

By the dark sleet of iron shower
 Bright Sol eclips'd laments his power,
 And darts his feeble ray.

595

HARMONIA & VIRGINS.

10.

By the unnumber'd Persian host
 Exhausted Lakes their fountains lost,
 And vanish'd far away.

600

XERXES, *rising, speaks from his Chair of State.*
Thro' all the ample round, and wide domain
Of my extended empire of Persia,
From Susa to Persepolis, and thence
From Ecbatana to our Babylon,
Be joy proclaim'd to hail this feast of Tycta !
Bid nectar, sparkling from Choaspes' stream,
Unite with Syrian grape to crown the goblet,
And let each Persian guest assembled here
Quaff the sweet antidote of human cares.
Let Achæmenian nard with Cassia's balm
In aromatick shower perfume the palace.
Each animal of costly pride shall bleed ;
The patient camel, and the stately ox,
The prancing steed, shall all be sacrific'd
To grace our banquet ; and shall fall beneath
The Magi's wand to light the hallow'd flame,
While chaste libations pour'd shall bathe the gr

Now I command the Herald's voice to sound
With the loud rapture of convivial joy,
And from my royal chest proclaim a prize,
Three thousand daricks, if ingenious art
Shall be the inventress of a novel pleasure,
Unknown, unfelt, yet unenjoy'd by man. 620

(Sound of a Trumpet)

Does no one answer to the Herald's voice ?
Then, my Amestris, royal Queen, arise,625
And ask me thy request, while all attentive
Shall listen to thee ; and behold ! I give
This sceptre to thy hand, this sacred pledge
As the imperial symbol of my oath,
Whate'er thou ask'st me, shall at once be granted.630

THE PERSIAN HEROINE.

31

A M E S T R I S, *rising, speaks from her Chair of State*
I hail the omen, my imperial Xerxes,
And now implore the right which Custom gives
And Law ordains on this our annual banquet.
No female suit Amestris asks today
Of necklace, diadem, of zone or veil ;
Nor the bright jewel from Pactolus' stream,
Or Tmolus' golden sands ; nor tower'd city
To swell my dow'r, and augment the train
Of royal vanity ; nor chosen troops,
Selected from the Army, for my nod,
And to obey my sovereign command.
But here I claim before these noble Satraps,
These sacred Magi with their hallow'd Chief,
These venerable Matrons of our Court
And these devoted Virgins of our Choir,
The royal present of Arteynte's life !

635

640

645

XERXES.

Arteynte's life? Amestris, speak again.

AMESTRIS.

Again, O Xerxes, I repeat my words,
And claim Arteynte, as my prize, today.

XERXES.

Dissolve the banquet! I will hear no more.

650

END OF ACT THE FIRST.

Xerxes descends from the Throne, and is followed by the Satraps, Archimagus, and Magi, and all the Male Persons attending. Amestris afterwards descends from her Throne, and is followed by Harmonia, Virgins, and Matrons attending.

ACT II.

SCENE I.

The Palace of Xerxes.

XERXES, AMESTRIS.

XERXES.

THOU treach'rous consort of my royal bed,
What hast thou done to plunge my soul in horror ?
Oh ! thou hast stol'n a promise, that involves
Perhaps the fate of Xerxes and his Throne.

AMESTRIS.

The Gods forefend, and shield their scepter'd Monarch 655
With Heaven's protecting pow'r ! Does Xerxes,
The mighty Xerxes, for his safety plead
Arteynte's cause, who now on me depends,
On me alone, if Persia's Empire stand
Fix'd on its solid base of ancient law ? 660

X E R X E S.

Inhuman Queen ! thy jealousy has ruin'd
The peace of Xerxes ; must Arteynte fall
Devoted victim of thy merciless rage ?

AMESTRIS.

Yes, she shall die ; my rival dies beneath
My blade of vengeance, and shall teach a lesson, 665

A fatal lesson, to those amorous glances,
Who dare allure from me thy royal eye
With virgin witchcraft, and enchanting wiles.

XERXES.

By Cyrus' tomb, and by the rev'rend shade
Of great Darius, thou beliest her fame :
Arteynte never did seduce my love.

670

AMESTRIS.

Thy eyes have then been guilty; oft I've seen
What mark'd thy visage, and betray'd thy soul
In characters too visibly pourtray'd :
Is not this treason to your Queen Amestris?

675

XERXES.

I swear, Arteynte is as chaste as Hebe,
Or spotless Dian ; give me but her life,
And ask what Persia's Empire can allow,
I'll yield to thee to crown this day's request.

AMESTRIS.

Thou plead'st in vain. I'm deaf, as roaring waves
To the wreck'd mariner ; my firm resolve,
Like death, inexorable.

680

XERXES.

Must the cry
Of blood atone thy hate ? must Jealousy
Demand a human victim of her rage ?

AMESTRIS.

Yes, did I e'er know pity ? did those pangs,
Those female pangs of melting sympathy
E'er soften my firm rock, or steal a tear
From this relenting eye ? Have I not plung'd
To the infernal Deity Areimanes
Those living victims I once sacrific'd ?

685

690

Aghast they stood with supplicating arms
 And streaming visage, while their howling parents
 Clasp'd their fond knees, and cried aloud for mercy :
 But yet I tore them from their aged bosoms,
 And down they sunk in bottomless abyss
 Never to rise again, a feast to Hell. 695

X E R X E S.

O fell hyæna in an human form !
 How terribly art thou unsex'd by Nature !
 For gentle woman was by Gods ordain'd
 To own a yielding bosom, finely fraught
 With generous sympathy, relaxing pity,
 Angelick mildness, loveinwoven heart.
 And she was made the most excelling pattern
 To temper man, stern man, and softly breathe
 Into his fiercer soul the balm of mercy. 700

A M E S T R I S.

These are the whining arts and female tricks
 By purling brook or evening bower to lure
 The simple shepherd and the rustick swain.
 Far other stratagems Amestrис knows
 To raise imperial woman to the height
 Of man, her paramour, but not her lord.
 Then shall I pardon her, whom my fix'd soul
 Abhors like death ? No, let infernal Ate,
 Dæmon of vengeance, from her murky cell
 Arise, and wing my fury ; therefore give me,
 Give me my victim, Xerxes, or proclaim
 That Persia's Empire is dissolv'd by thee. 715

X E R X E S.

Dilemma direful ! she must be yours,
 Sooner than Asia's pillar'd state shall fall,

THE PERSIAN HEROINE.

35

If nought can mollify thy savage breast
To soften destiny.

720

A M E S T R I S.

Oh! nothing can
Divert the storm, that thunders o'er the head
Of my fair Rival, and release her doom.
Hence I depart the sacrifice to speed.

S C E N E II.

X E R X E S , D E M A R A T U S .

X E R X E S .

O Demaratus, welcome to my soul
In this tremendous momentary horrour; 725
For thou hast known the thorns that pierce the breasts
Of Monarchs, and art train'd in sapient lore,
Nurs'd by Adversity : O Spartan Sovereign,
If e'er thou lov'dst thy Xerxes, now relieve him. 730

D E M A R A T U S .

If e'er I lov'd thee ? who, but Demaratus,
Exalted to the throne of great Darius
Atossa's son ? for when thy elder brother
By birthright, Artabazanes, claim'd
Thy royal sceptre, did not I at once 735
Dash his proud effort, and maintain by right,
That no one, born a subject, could be King
While Xerxes liv'd, sprung from the loins of Cyrus,
Cyrus, the great deliverer of Persia.

XERXES.

No time can e'er erase the memory
From the recording tablet of my breast.

740

DEMOCRATES.

And did not I, when thy imperial pride
Survey'd those millions, who embark'd with thee
To vanquish Europe, venture to foretell,
That Græce could ne'er be conquer'd by that host, 745
Who darken'd Hellespont, and bridg'd the main.
Then with an honest freedom I pronounc'd,
That Spartan valour never could be tam'd,
But rise triumphant over death and thee.

XERXES.

Too well, alas ! too well, my royal Exile,
I recollect the wisdom of thy counsel ;
And had I follow'd thy divine advice,
Oh ! what a world of woe had I escap'd !
How many widows, orphans, had been blest,
With husbands, fathers, all bereft by me ! 755
How many noble Persians then had bloom'd
Now over Asia crush'd in dark oblivion !
How sharp thy venom'd sting is, O Remorse !
But tyrant thought away, nor haunt my soul
With hideous spectres, which create a hell
More horrible within this bosom's sphere. 760

DEMOCRATES.

O perturbation, when the vital spirit
Is vex'd with storms like these ! What tortur'd slave
Would be a Monarch to possess a soul
Thus sorely harrow'd, or exchange the oar
Of bondage for the lustre of a sceptre ? 765
Soft slumber can revive the travell'd body,

But where's the opiate draught of Lethe's stream,
 That can compose the soul, when Agony,
 Thus, like a famish'd vulture, preys upon it?
 Tell me, O Xerxes, what can I now do?

770

XERXES.

Oh! shield Arteynte from Amestris' ire.
 Can I recall my oath, my fatal oath,
 In adamantine character engrav'd
 On the eternal tablet in the Heaven?—

775

DEM A R AT U S.

If thou wilt listen to the law of Sparta,
 I can produce an answer to my friend
 From the recorded annals of my race.

XERXES.

The fame of Sparta, so renown'd in Europe,
 Demands attention; to my ear proclaim.

780

DEM A R AT U S.

When brave Ariston reign'd, my sacred sire,
 He was enamour'd with Agetus' wife;
 And to derive from her the future stem
 Of Spartan kings, this stratagem he plan'd.
 He bade the husband ask what boon he pleas'd
 From the imperial treasures of his throne,
 But on condition that himself should give
 Whate'er the Monarch ask'd; the compact thus
 By mutual oath was solemnly confirm'd:
 Agetus nam'd his present, and obtain'd it.
 Ariston then proclaim'd his subject's wife
 As his devoted prize; and her first husband
 Was forc'd to yield, because impell'd by oath.
 Hence I derive the fountain of my life.

785

790

XERXES.

Alas ! too visibly this mirror shews
The image to my soul ; but Sparta's law
Was not for Persia made ; nor Xerxes born
To rule o'er Asia by those charter'd bands. 795

DEMARATUS.

O selfdeluded Monarch, let not fancy
Thus smother conscience ! Is not the race
Of mankind bound by one eternal chain
To oaths, those awful and revered appeals
Which Heaven has heard and seal'd upon its tablet ? 800

XERXES.

Yes, Demaratus, I confess thou plead'st
Too eloquent for Xerxes to deny ;
And this internal monitor within me
In strains more audible than Herald's voice,
Tho' trumpettongued, now echoes to my breast.
I feel, too late, I feel, that I am bound,
E'en like a hamper'd lion in the toil,
By my imprudent oath, which perjury
Alone can cancel ; therefore perish, Xerxes ;
Perish Arteynte, ere the forked shaft
Of the avenging God destroy my throne. 810

DEMARATUS.

Bravely resolv'd ; but let us try, my Monarch,
Some scheme to extricate thy hapless woe.
Consult the Magi train'd in wisdom's lore. 815

XERXES.

Thy hint is just : I 'll summon to my aid
Those silver seers, those living oracles,
And see if Xerxes can elude the snare :
Thou, Demaratus, shalt attend our council. 820

SCENE III.

The Palace of Masistes.

MASISTES, PALLENE, ARTEYNTE.

MASISTES.

O my Arteynte, what a dreadful storm
From curs'd Amestris thunders o'er our heads !

ARTEYNTE.

It is not death I fear ; but thus to fall
The victim of the tortures, which her wit, 825
Inspir'd by jealousy, will now devise ;
There, there's the pang, that startles human courage,
And makes e'en virtue's sevenfold shield to shrink.

PALLENE.

Thou shalt not die, my daughter, if Pallene
Can save her offspring : Here behold thy Mother, 830
Who offers to redeem thy precious life !
For virgin bloom is thine ; but I have pass'd
The morning of my days, and am prepar'd
To welcome fate, if thus the Gods ordain.

ARTEYNTE.

O generous offer of parental love ! 835
But know, Arteynte would refuse to live
On such condition, were it e'en accepted :
Sooner than e'er submit to save myself
So dearly purchas'd, I 'd encounter death,
Arm'd with ten thousand terrors, and relieve thee 840
From the dire fangs of that inhuman Vulture.

MASISTES.

Was ever man more amply blest than I
 With such a Consort, and a peerless Child?
 Oh! if my lot had been to some low sphere
 Confin'd, how rich, ye Gods, with all your stores 845
 Masistes would have liv'd, and never known
 Those cruel pangs, which agonize my soul!

ARTEYNT E.

Ere I depart, let me discharge one vow,
 One tender vow, to alleviate despair.
 O wheresoe'er thou art, my absent Lover, 850
 Whether thou tread'st on earth thy devious way,
 A solitary Wanderer, or above
 Hover'st unseen with the celestial choirs,
 Know, I am still Arteynte, and this heart
 Shall beat, sweet Spirit, thine, tho' tyrant force—
 Away! for madness lurks in that dire image, 855
 And, ere rebellious fancy warps my soul,
 Let the infernal sentence be obey'd.

SCENE IV.

MASISTES, PALLENE.

MASISTES.

Illustrious Heroine! has she departed?
 But say, Pallene, is the clue unravell'd,
 Which winds the labyrinth of her soul, to thee? 860

PALLENE.

She has disclos'd her secret of delay,
And thou may'st learn her lover from this image.

(Shews him a Picture)

She gave me this to ask, if thou canst tell
The portrait here by artist's hand depicted. 865

MASISTES.

Behold young Narbal, partner of my soul,
And comrade, who preserv'd thy husband's life.

SCENE V.

MASISTES, PALLENE, NARBAL.

MASISTES.

How fares my guardian friend, my valiant Narbal ?

NARBAL.

As the benighted traveller, who roams
Through some lone desert, shuddering at the brink 870
Of a rude precipice, nor finds repose.
Thou, my Masistes, hast deceiv'd me : where
Is thy deluding promise, that today
I should discover the resplendent star
Of my celestial Fair ? In vain I look'd
O'er all the virgin choir at Tycta's feast;
But she, who rules my destiny, was absent. 875

MASISTES.

Hast thou no symbol, by whose friendly light
We can explore this mistress of thy soul ?

NARBAL.

One ray of hope remains in this dear casket ;
 For here imprison'd lies, invisible
 To every other eye, except mine own,
 A form divine ; but oh ! how oft, ye Gods,
 I gaz'd with fond delight.

880

(*Produces his casket, containing Arteynte's portrait*)

PALLENE.

Here, lend it me ;

And in return receive this portrait too..
 See, while I yours contemplate, if thou know'st
 The owner of this form.

885

(*She gives to him his own portrait from Arteynte,
 while she receives Arteynte's portrait from Narbal
 by exchange*)

NARBAL.

Ha ! do I not view
 My image here ? it is the gift I gave
 To the beloved idol of my soul.

PALLENE, *viewing the Portrait.*

Her arched brow, her azure eye, her lips,
 All, all betray the counterpart, it must,
 It must be she; yes, 'tis Arteynte's form,
 It is my daughter ; I expire with joy.
 Here, my Masistes, here behold a sight,
 That from thy lids will force the ecstatick tear.

890

895

(*She shews the Portrait to Masistes*)

NARBAL.

O blest discovery ! I now shall find
 My fair one ; but I see, Masistes too
 Is rapt in sweet confusion :

MASISTES.

O my friend,
My more than friend, receive my flowing soul.

NARBAL.

Speak, tell me where's my love; for she who claims 900
This portrait of thy Narbal is his idol.

MASISTES.

Regard her Father here!

PALLENE.

And here her Mother!

NARBAL.

Am I alive to hear it? did I then
Refuse my Charmer in thy Daughter's gift.

MASISTES.

Yes, and to thee, my Son, a Father's life 905
I owe; Arteynte's Lover rescued me.

NARBAL.

O ye just Gods! is that Arteynte mine
Who spurn'd the Tyrant, and resolv'd to die,
Ere he embrac'd her hand? Hence let me fly,
And pour my soul in gratitude before her. 910

SCENE VI.

MASISTES, PALLENE, NARBAL, ARTEYNTE.

PALLENE.

Behold, she comes! O my divine Arteynte,
Here see thy Warriour, and thy Lover too!

A R T E Y N T E.

It is my Narbal : Oh ! I faint, Pallene,
 Support me in this ecstacy of bliss,
 And let me now expire on thy bosom.

915

N A R B A L.

No, thou shalt live in mine, for ever live !

(Embraces her)

Nor War shall part us more, nor even death
 My longing arms, that panted to receive thee.

A R T E Y N T E.

Silence alone can know the amorous transports
 Of this enchanting moment. O my Narbal,
 Just now I pour'd my virgin vow to Heav'n,
 And sure celestial choirs have heard my prayer,
 And sent a Seraph in a Lover's form.

920

N A R B A L.

Once more I bless my ardent eyes, and gaze
 On Nature's image : O my Arteynte,
 My charming fair, thus, thus, I clasp thee to me :
 No portraits now shall we exchange together,
 Nor keep our pledges disunited now,
 For the originals shall part no more.

925

SCENE VII.

The Palace of Xerxes.

XERXES, DEMARATUS, ARCHIMAGUS, AND MAGI.

XERXES.

Ye venerable seers, I ask your council,
Must I resign Arteynte to Amestris ?

930

ARCHIMAGUS.

We have explor'd the rolls of Persia's Laws,
And from inexorable Tycta's oath
No respite find, unless another Victim
By voluntary death redeems Arteynte.

935

DEMARATUS.

O fond ideal hope ! for who would quit
These radiant beams of vivifying Sol
For the cold terrors of the darkeyed Night ?
All cling by Nature to the chains of life,
The starving Peasant, and the tortur'd Slave,
The palsied Hermit, and the dying Eld ;
Nor would exchange their momentary pangs
To purchase freedom in an unknown sphere.

940

SCENE VIII.

(To them) AMESTRIS.

AMESTRIS.

Ye sacred Magi, I am come to hear
The voice of your decree.

ARCHIMAGUS.

Imperial Queen,

We have pronounc'd ; Arteynte must be yielded.

945

AMESTRIS.

Blest be your hallow'd accents, rev'rend Seers !
Blest be your cloudless days and peaceful nights !
May all your hours unruffled flow serene,
And Death transport you to Elysian fields ;
Had the eternal laws of Asia's throne
Conspir'd with weeping Xerxes, he had sav'd
The captive minion, and forgot his oath.

950

XERXES.

I own, Amestris, I had rescued her ;
For where must Suplicants fly for human aid,
If no Asylum from the throne is found,
And mercy from the breasts of Kings is banish'd ?

955

AMESTRIS.

'Twas love, not mercy mov'd thee : Xerxes knows
No pity, else the Myriads of the East
Had not been massacred to glut thy pride ;
See'st thou, how yonder Ghosts in gloomy crowds

960

Unburied stalk by Acheron, and curse
 Thy fell ambition as their cause of death?
 Hear'st thou the groans of Widows shrieking loud,
 And plaints of Orphans yelling for their bread? 965
 Where are their vanish'd husbands, where their sires,
 To cheer their fainting spirits? answer this,
 And talk of mercy with becoming grace.

Exit.

XERXES.

O force of dastard guilt! Abash'd by Woman!
 Ye Magi, and Archimagus, retire! 970

SCENE IX.

XERXES, DEMARATUS, ARTEYNTÉ.

ARTEYNTÉ.

If virtuous innocence may plead an audit,
 O royal Xérxes, listen, and preserve me
 From the tremendous ire of Amestrís,
 Thy harpyfooted Queen, my fell hyæna.

XERXES.

Art thou, Arteynte, that hightowering damsel, 975
 Who lately scorn'd the frown of Xerxes' brow?

ARTEYNTÉ.

I am the same undaunted Heroine.

DEMARATUS.

Unhappy Princess, I lament thy fate;
 But I must tell thee, that no mortal power

Can now avert the doom of Tycta's law,
Unless another falls for thee, Arteynte,
A voluntary victim in thy stead ;
So spoke Archimagus ; I heard his voice.

980

ARTEYNT E.

Thy fatal words, O Spartan King, are temper'd
With such humanity from those thy lips,
That they can soften horror ; therefore death
Shall come, I 'll meet the blow with fortitude,
To rival e'en the valour of thy Sparta :
And unappall'd Arteynte waits the hour.

985

SCENE X.

(To them) NARBAL.

XERXES.

What daring youth is this who thus intrudes ?

990

ARTEYNT E.

I, Monarch, am the cause, why this young warriour
Has burst his entrance to confront thee here.

XERXES.

Is this my rival, who usurps thy heart ?

NARBAL.

I ask thy royal pardon, but deny
That contumelious title of Usurper,
For here the basis of my claim is built
On free consent of independent love :
Tho' I derive no blood from regal loins,

995

I own a soul of an imperial cast,
 That would disdain to yield his fair Arteynte 1000
 To all the scepter'd tyrants of the earth :
 Her champion here I stand ; and he who claims her
 Shall claim my life precursor to that hour.

XERXES.

Such insolence I'll curb : My Guards, arrest,
 And fetter this bold youth in Susa's castle 1005
 Until tomorrow's dawn, and then perhaps
 He may behold his favourite expire.

(Guards enter with Otanes, and seize Narbal)

ARTEYNT E.

Ye savage satellites, oh ! seize me too,
 I am the guilty partner of his crime :
 We'll live together, or together hail 1010
 One common fate, for death is liberty
 With him, my Narbal.

N A R B A L.

O my dear Arteynte,
 Let not my falling fabrick crush thee too,
 And heap destruction on thy lovely head.
 I am perhaps for ever lost : One look, 1015
 One parting look, I ask ; and then, ye ministers,
 I will obey the mandate of your King.
 But envy not this last and farewell glance ;
 I have enjoy'd it, and I ask no more :
 Hence, Persians, lead me to my destin'd prison ! 1020

SCENE XI.

XERXES, DEMARATUS, ARTEYNTÉ.

ARTEYNTÉ.

There will I follow too my captive Narbal.

XERXES.

Impetuous woman, thou shalt not pursue.

ARTEYNTÉ.

Wilt thou divide my lover from my arms,
 Perhaps my dying arms ? inhuman Xerxes,
 Now I confess, that thou art terrible,
 Too terrible indeed to nerves like mine !
 At last Arteynte's courage now is fled.

1025

XERXES.

Amestris' victim thou dost still remain.

ARTEYNTÉ.

I had forgot it : Love had rais'd my soul
 To yon bright Orb in that celestial sphere ;
 Your barbarous hint recalls my roving spirit,
 And I descend to earth, once more descend,
 Where Xerxes reigns, and where Amestris calls
 To instant doom ; ye shall be satisfied ;
 I'll go, I'll die ; then farewell to Arteynte.

1030

1035

SCENE XII.

XERXES, DEMARATUS.

XERXES.

O Demaratus, from thy royal eyelid
Why drops a tear, that symbol of thy grief?

DEMARATUS.

Because, my royal friend, I am a man :
I have beheld a melancholy scene,
And can't refrain these sympathetick drops
That flow from me in teardistilling stream.

1040

XERXES.

Such female rivulets disgrace our sex,
And milky tenderness is not for Kings.
I know no trickling showers, like these of pity,
For I ne'er wept save on Abydos summit,
And there I own, that once, and once alone,
I stole a tear, when I beheld those troops
Of countless myriads before my eye,
Who in the petty period of years
Must all be swept away by merciless Time,
The fleeting phantoms of a transient hour,
And then be found no more ; On this survey
Of shortliv'd Man Xerxes did drop a tear.

1045

1050

DEMARATUS.

Thanks to the Star ascendent o'er my birth,
That I was cast myself in softer mould
By plastick Nature ; and implore thee now

1055

To spare that gallant Narbal, who had grac'd
Eurotas' banks, had he been born in Sparta.

XERXES.

O Demaratus, do not ask that boon ;
For here I swear by Oromasdes' name 1060
I ne'er could grant it to my royal friend,
Tho' bound in chains of gratitude like mine.
Therefore, because 'tis painful to refuse,
Indulge me, not to ask it now again.
Adieu ! remember this my last resolve. 1065

SCENE XIII.

DEMARATUS, *solus.*

Is this, thou Monarch of the East, my meed
For all my former love bestow'd on thee ?
Henceforth I'll link with nobler souls than thine ;
For when a King thus dares to do injustice,
He then becomes a peasant in my eye. 1070

SCENE XIV.

DEMARATUS. MASISTES.

MASISTES.

Where, Demaratus, where is Narbal gone ?

DEMARATUS.

To prison, by the mandate of the King.

MASISTES.

Ha ! shall the Warriour, who rescu'd me,
Be thus illtreated ? O inhuman Monarch !

DEMARATUS.

Here see a King, who tyranny abhors ;
Because humanity demands my aid,
I am thy Narbal's friend, and thine, Masistes.

1075

MASISTES.

O Spartan valour to forgive thy foes !

DEMARATUS.

Yes, Demaratus scorns those local ties,
Which fetter common mortals, and extends
His royal aid to all, whom Misery calls.
Banish those narrow circumscribed lines,
Which mark contracted minds, and vulgar souls ;
Nor soil, nor climate, nor the colour'd tints
Can justify distinction : Earth's one sphere,
Where all who breathe, as men, should act, as brothers.

1080

1085

MASISTES.

Methinks thou speak'st the language of the Gods,
How strong in wisdom is thy Spartan bosom !

DEMARATUS.

I'll visit Narbal, and unlock his prison.

MASISTES.

Thou shalt not go alone, for I will share
The honour, and the danger ; he, who strikes
At Demaratus, shall Masistes pierce. 1090

DEMARATUS.

This honest weapon is derived from Græce,
And shall be consecrate to Græce and thee.

(Draws his Sword.)

MASISTES.

Now valiant Narbal, if our fortune smile, 1095
I shall with equal boon my life repay.

(Draws his Sword.)

END OF ACT THE SECOND.

ACT III.

SCENE I.

A Prison in the Castle of Susa.

NARBAL, *in Chains.*

Ye vaults of horrour and of darkness, speak,
And echo to my ear ! ye galling chains,
Are you the wreaths that should adorn my brow ?
Had I been fetter'd thus by hostile Græce, 1100
I could have borne my destiny in silence.
But thou, O Xerxes, with the venom'd sting
Of fell ingratitude hast pierc'd my brain.
What vision do I see ? tell me, O Night,
Is it an angel, or Arteynte's form ? 1105

SCENE II.

NARBAL, ARTEYNTE.

ARTEYNTE.

Arteynte comes with teardistilling eye,
To shed her tributary drops of woe,
And clasp her Narbal in the folds of love.

N A R B A L.

Thou model of divinity, oh ! see
 The prisoner shackled with those coward chains 1110
 By him, for whom he bled in tented field.
 Is this dire dungeon our connubial chamber,
 These echoing cells the melody of lyres,
 And this sepulchral taper Hymen's torch ?

A R T E Y N T E.

Banish these selfdevoted dreams of joy, 1115
 Since poor Arteynte never can be thine.

N A R B A L.

Not mine? what power on earth shall rescue thee
 From these my longing idolizing arms ?

A R T E Y N T E.

Amestris calls me to her funeral pyre.

N A R B A L.

Ha ! hold, my brain, nor burst your frantick cell ! 1120
 Thoughts battle here, that raise intestine war.
 Shalt thou then die, while I am thus imprison'd ?
 Ye ignominious manacles, I'll break
 Your links of adamant ; ye folding doors,
 Expand your avenues, and bow your pillars ! 1125

A R T E Y N T E.

These are the ravings of bewildering fancy ;
 But learn from me to bear our fate with calm :
 Have I not cause to shudder, when that pile,
 Tremendous pile with naphta, strikes my eye ;
 Where, as I hear, Amestris bears the torch 1130
 To light her ministers of flaming Hell ?

N A R B A L.

Shall that celestial frame, which feasts the sense
 Of every gazer, and transports to Heaven,

Be doom'd to ravenous fire ? perhaps those limbs
 So beauteous may be sever'd by the rack.
 It shall not be, while Narbal lives on earth.

1135

ARTEYNT E.

Compose thy tortur'd mind ; the soul survives
 Those pangs of bodies, and we must endure them
 With magnitude of courage and of spirit.
 Is it not this, which arms the patriot bosom,
 Adorns the martyr, and exalts the saint ?

1140

N A R B A L.

Thou more than human virgin, how I shrink
 Beneath thy nobler soul ; I thought just now
 My heart heroick, but I learn from thee
 Sublimer lore beyond all Persian valour.

1145

Fate will allow us to expire together ;
 Then shall we clasp in death, and mount the skies
 With our congenial spirits closely link'd,
 And soaring in one path to yonder sphere.

ARTEYNT E.

Tho' partnership of pain, I grant, delights,
 And social harmony may smooth the pang,
 Yet I implore thee, Narbal, not to die.

1150

N A R B A L.

Canst thou imagine, that I'll deign to breathe
 In this polluted spot, where Xerxes reigns,
 Nor seek thy kindred soul in realms above
 E'en to the throne of Jove ?

1155

ARTEYNT E.

Must I then fall

A victim unreveng'd ? and will not Narbal
 Survive to plunge a sabre in the breasts
 Of fell Amestris, and inhuman Xerxes ?

NARBAL.

There thou hast brought my fancy to thy will. 1160
 I was before wafted above the thoughts
 Of sublunary cares, and earth was vanish'd :
 But now thou call'st my spirit down again,
 And bidst me to remember I 'm a man !
 Yes, my Arteynte, ere I die, thy wrongs 1165
 Demand atonement, and no other hand,
 But mine, shall expiate the tyrant's guilt.
 Amestris too shall bleed, for when a woman
 Is by herself unsex'd, she forfeits mercy.

ARTEYNTE.

Now, Narbal, I applaud thy godlike accents ; 1170
 They breathe the spirit of offended Heaven ;
 And I shall die in peace.

NARBAL.

Oh! there again
 My resolution wavers, and I shudder
 Like a vile coward ; must Arteynte die ?

ARTEYNTE.

Part some few moments ; then the curtain drops 1175
 'Tween me and fate ; I seiz'd the happy instant
 Of parley, while allow'd, and oped the gates
 Of this dark prison with a golden key.
 But hark ! a sound methinks assails my ear,
 Like the hoarse murmur of the Ocean's wave 1180
 Rolling to land ; still nearer it approaches,
 And makes my fears redouble ; an assassin
 May come to murder us : O Narbal, now
 My courage seems to melt ; I feel the woman,
 And tremble for my lover.

NARBAL.

I am Narbal,

1185

And will confront the danger; let him come;
 We'll smile at fate, clasp'd in each other's arms.

(Embraces her)

ARTEYNTE.

The distant din augments its awful noise:
 Another still, and more distinctly heard!

NARBAL.

Alas! no longer the affrighted senses
 Can doubt the certainty; it comes, it comes,
 And like the billow echoes on the shore.

1190

ARTEYNTE.

No phantasy, but truth, attends thy voice,
 I hear some steps resound; they pierce my ear
 Through the dark labyrinth.

NARBAL.

Ye midnight guests, 1195

Who are ye? speak! Assassination lurks
 Perhaps in murky bosoms leagued with Xerxes.

ARTEYNTE.

They cannot all combin'd form one Amestris.
 I challenge Hell to send another fiend
 Like that Tisiphone of jealous woman.

1200

SCENE III.

ARTEYNTE, NARBAL, MASISTES, DEMARATUS.

MASISTES.

A female voice with harmony divine
Vibrates upon my ear.

ARTEYNTE.

It is Masistes;

What guardian angel brings my father here
To this dread mansion of infernal horror,
And thee too, Spartan Monarch, Demaratus ?

1205

DEMARATUS.

The cause of Innocence and love of Virtue.
I and thy Sire to liberate Narbal come.

NARBAL.

Does mercy flow from thy imperial lips ?
Art thou a Monarch, and a friend to man ?

DEMARATUS.

I was a Monarch once, but now am more,
Because I feel the misery of woe ;
And I have learn'd from mild philanthropy,
That Nature's Sons were never born for vassals ;
And he who lords, as paramount of power,
Tramples on millions of his fellow creatures.

1210

1215

MASISTES.

Thanks to the enlighten'd hemisphere of Europe,
And to thy Spartan lips, whence nectar flows,
And teaches us, that Law is built on base

Of Reason, Justice, Equity, and Truth.
 These are the columns for our human Kings,
 Those delegated viceroys of the Earth.

1220

ARTEYNTE.

I venerate such godlike sentiments,
 And shrink with awe divine before thy shrine,
 O Demaratus ; and with humble homage
 Implore thee to accept a virgin's grace ;
 But no reward can crown such royal goodness
 In this spot here below : Search it above !

1225

DEMARATUS.

Come let us seize the momentary hour,
 While we can call it ours.

MASISTES.

Heroick Narbal,

I will unlock thy ignominious fetters,
 And give thee liberty once more for life.

(Releases his Chains)

NARBAL.

An equal gift, since liberty is life.
 Are we not all, when prisoners, human slaves ?

DEMARATUS.

Hence from this dungeon, we 'll aspire to find
 A stratagem of bliss to aid our cause.

1235

MASISTES.

Fate hovers o'er us with impending horror ;
 Revenge must wing the blow.

ARTEYNTE.

The glorious blow,
 And grateful incense shall ascend to Heaven.

SCENE IV.

The Palace of Masistes.

ARTEYNTE, MELISSA.

ARTEYNTE.

Alas ! these purling tears, O fond Melissa,
Superfluous flow ! Can the distilling dews
Of April morns dissolve the frozen bed
Of icy Caucasus congeal'd by time,
Or the faint bleatings of the plaintive lamb
Soften the tigress of Hyrcanian breed ?

1240

MELISSA.

Too well, my Mistress, thy Melissa knows
These female show'rs are vain to melt the rock
Of stern Amestris' Amazonian bosom ;
But Nature wrings from me this gushing torrent.

1245

ARTEYNTE.

Thy sensibility of soul I know ;
But thou hast often heard from me, that Death
Has nothing terrible indeed to Virtue,
Unless the guilty Conscience appalls
The shuddering sinner with her pangs of horror.

1250

MELISSA.

Thy courage, noble Virgin, I applaud ;
But few can imitate Arteynte's spirit.

1255

SCENE V.

ARTEYNTÉ, MELISSA, AMESTRIS.

AMESTRIS.

Where is the Heroine, who mocks my pow'r ?
 See yonder pile ! it soon shall glow for thee.

ARTEYNTÉ.

Insatiate Queen ! I could have spar'd thy vaunts
 In this tremendous moment ; but thou com'st
 In vain to daunt my courage, for Arteynte
 Is still herself, and triumphs o'er thy ire.

1260

AMESTRIS.

This vaunted apathy, pride-pamper'd Maid,
 Ill suits our sex ; but I shall feast my eyes,
 When I behold thy agonizing pangs.

SCENE VI.

ARTEYNTÉ, MELISSA, AMESTRIS, NARBAL.

NARBAL.

I here demand the respite for Arteynte ;
 And come myself, the voluntary hostage,
 To claim the sacrifice of death for me.

1265

AMESTRIS.

What means this frantick mood, thou desperate youth ?

NARBAL.

I have just learn'd the sentence of the Magi,
That Tycta's Oath may yet be still redeem'd ;
And here, O Queen, I stand your victim now.

1270

ARTEYNTE

Forbear! he shall not die, I will not suffer him
To bleed for me, Amestrис, I'm your Captive.

AMESTRIS.

Yes, thou art mine, my Rival is my prize.

NARBAL.

Proud Queen, 'tis false ; and I appeal to Law.

1275

ARTEYNTE.

Thy arbitrary claim shall not avail ;
My own consent forbids this vain attempt.

NARBAL.

Behold the Monarch ! he shall judge the contest.

SCENE VII.

ARTEYNTE, MELISSA, AMESTRIS, NARBAL,

XERXES.

XERXES.

Ha ! do I see my prisoner escap'd ?
Who dar'd to liberate him from Susa's Tow'r ?

1280

ARTEYNTE.

My love, O Monarch, was the guilty cause.

NARBAL.

I 'll pay the forfeit of my life for her's.

ARTEYNTE.

That were a torture far beyond the engines
 Of fierce Amestris ; all her piles of fire
 Were beds of roses to that racking thought ;
 I 'll not consent to live by Narbal's death.

1285

AMESTRIS.

I scorn his offer too ; and now demand
 My victim, that usurper of thy heart.
 If this rash champion aspires to die,
 Can he not gratify his amorous whim,
 And throw his dainty body on her pyre ?
 There he may perish o'er his minion's corse.

1290

NARBAL.

O fiendlike Queen ! but, Xerxes, thou art King ;
 On thee I call for thy imperial justice :
 If thou dare cancel law, thy sceptre falls.

1295

AMESTRIS.

'Tis a vile stratagem to steal my right ;
 But I 'll prepare the fatal blow with speed ;
 Nor give her dalliance time to play with fate :
 Away, Arteynte !

ARTEYNTE.

I obey thy signal ;
 Conduct me where thou lead'st ; I 'll follow thee.

1300

XERXES.

No ; she is mine, since Narbal is thy victim,
 Amestris, now ; Archimagus thus spoke ;
 Hence will my oath of Tycta be aton'd.
 Ye Guards, conduct this Princess to my tent.

(The Guards enter, and seize Arteynte)

ARTEYNT E.

O Narbal, Narbal, now I 'm lost indeed.

1305

(Exeunt Xerxes, Arteynte, and Melissa.)

SCENE VIII.

AMESTRIS, NARBAL.

AMESTRIS.

Thus is she rescued from me? have I lost
 My rival gone to grace her Monarch's arms?
 O perjur'd Xerxes! now 'tis clear indeed,
 I am betray'd, deluded, and disgrac'd,
 By a mock barter made the fool of woman
 And scorn of man? Arise, arise, Revenge!

1310

NARBAL.

Behold thy victim ready to obey!

AMESTRIS.

Intrepid hero, thus to sacrifice
 Thy gallant spirit! I confess 'tis pity
 That for a woman, Narbal, thou shouldst die,
 And throw away those more than princely charms
 That Nature gave thee to adorn thy sex,
 And woo too female hearts.

1315

NARBAL.

She gazes on me,
 And views my person with an amorous look.

(Aside)

AMESTRIS.

O fortunate idea! I'll try to make
 An instrument of Fate: revolting Xerxes,
 Thy perfidy shall rue thy treasonous love.

1320

(Aside)

Approach me, Warriour, and tell me now,
If thou couldst do a deed, a glorious deed,
To purchase life, and be redeem'd by me ?

1325

NARBAL.

I do not fathom this demand : O Queen,
Unfold the labyrinth of its mazy clue.

AMESTRIS.

Were liberty thy own reward, couldst thou
Aspire, young champion, and win the meed ?

NARBAL.

Ambition is the idol of a soldier !

1330

AMESTRIS.

Yes, 'tis the essence of a noble soul,
That kindles valour, and illustrates honour.
Then thou couldst wing a shaft, a fatal shaft,
To grace thy lineage, and exalt thy name,
The name of Narbal, with eternal lustre ?

1335

NARBAL.

Thy words are veil'd in a mysterious cloud,
But thou hast rous'd the fervour of my soul.

AMESTRIS.

Then listen !

NARBAL.

I do listen with amaze !

AMESTRIS.

Couldst thou not dare a Tyrant to dethrone ?

NARBAL.

Perhaps in such a cause I might be tempted ;
And were he Xerxes, I would not delay.

1340

AMESTRIS.

Thy gallant spirit is already mounted,
Soaring aloft with eaglepinion'd flight ;

And with a royal aspect on thy brow
I will now arm thee for the glorious effort. 1345

NARBAL.

Speak ! I will execute.

AMESTRIS.

Here take this poniard.

(She gives him a poniard)

NARBAL.

What must I do with it ? instruct me, Queen.

AMESTRIS.

Is not my wish in harmony with yours,
And does it not accord with your ambition ?

NARBAL.

Where wouldest thou have me then to strike the blow ? 1350

AMESTRIS.

E'en to the centre of the heart of Xerxes.

NARBAL.

Amazement ! do I hear Amestris now ?
Is this the mandate of thy royal lips ?

AMESTRIS.

Yes, thou dost hear a Queen's command, and then
I shall release thee from impending fate. 1355

NARBAL.

I must accept thy terrible commission.

AMESTRIS.

Away ! be gone ! dispatch ! return again !
And I will seat thee on the throne of Persia,
Where thou shalt reign in concert with Amestris.
Away ! and when thou giv'st the blow, remember 1360
To tell him, that Amestris sent him that,
As the reward of his perfidious love,
And his atonement for his cancell'd oath.

SCENE IX.

The Palace of Xerxes. Two Sofas apart from each other.

XERXES, ARTEYNTE.

XERXES.

Now, my imperious damsel, know I'm Xerxes ;
If thou dost still oppose my royal pleasure,
I will obtain a victory by force.
Where is thy champion to protect thee now ?

1365

ARTEYNTE.

Perhaps in yonder sphere he soars aloft,
Where never tyrant shall molest him more;
Perhaps he lives with those immortal Spirits,
Who quaff the nectar in empyreal bliss.

1370

XERXES.

There let him revel, while on earth I feast,
And taste the charms divine from lips like thine :
Vain is delay ; I 'll conquer virgin pride,
And triumph victor in the field of love.

1375

ARTEYNTE.

Never by my consent shalt thou succeed,
Nor stain the sanctity of virgin honour.

XERXES.

Fantastick sophistry ! obey, and yield.

ARTEYNTE.

Arise, O Narbal, to defend my cause !
I call on thee in this tremendous moment.

1380

SCENE X.

XERXES, ARTEYNTE, NARBAL.

NARBAL.

Behold ! I come to execute thy will.

ARTEYNTE.

Art thou escap'd to save me in this crisis ?

NARBAL.

I am, and by Amestrus was I sent
 To thee, O Xerxes ; but I scorn to act
 As she commanded ; there I throw away
 This fatal instrument, her gift to thee.

1385

(*Throws the poniard on the ground*)

ARTEYNTE.

O generous rival ! O heroick warriour !

NARBAL.

Yet tho' I scorn to act the vile assassin,
 I here must challenge thee to honest combat,
 And thou must take thy Rival's life, or die :
 Thus arm to arm, and sword to sword we 'll fight.

1390

(*Draws his Sword*)

XERXES.

Impetuous madman to contend with me !
 Am I not Monarch of my Persian throne ?

NARBAL.

Thy vaunts are impotent, and cannot wound ;
 Thy satraps now, and lackeying slaves are absent,

1395

And your “ Immortal Guards,” as they are call’d,
Avail thee not.

X E R X E S.

Kings bear a sacred shield,
And Heaven, I hope, in their defence is arm’d.

N A R B A L.

Thou must await the hazard of the die,
Now for the glorious prize of fair Arteynte.

1400

(Xerxes and Narbal fight : Arteynte takes the poniard thrown away by Narbal, and conceals it in her bosom.)

A R T E Y N T E.

If Narbal fall, this poniard enters here,
And it shall waft my dying spirit with him.

(Aside)

That’s nobly done, brave youth : another blow,
And we shall all be free ; Triumphant thought !

(Xerxes falls)

A R T E Y N T E.

O victory, O Narbal !

(Embraces him)

N A R B A L.

O my Arteynte, 1405
For now at last I may proclaim thee mine.
There lies the mighty despot on that spot.

A R T E Y N T E.

And all his vast dominions will be shrivell’d
Into that compass, which his body covers.

X E R X E S.

My evil Genius has prevail’d ; I die. 1410
Where is my empire now ? ah ! where indeed ?
Tremendous vision ! there I see a gulph,

Where murder'd myriads of departed Spirits
 Stand at the Throne of Vengeance crying justice.
 Spare me, O injur'd Phantoms, I conjure ye, 1415
 And harrow not my soul with such convulsions !
 Vultures, and scorpions, and wheels of torture,
 Are light as air to hellborn pangs like these.
 The dream of greatness fades, and Xerxes now
 Is levell'd with the dust; the Earth seems vanish'd, 1420
 And nought remains, but darkness, dread, and death !

(Dies.)

SCENE XI.

A MESTRIS, ARTEYNT, NARBAL.

A MESTRIS.

Is then the fatal blow already past?
 O brave young Narbal, I applaud thy courage,
 And will reward thee. Ha ! Arteynte here ?
 Now, now, thou art my prisoner again. 1425

N A R B A L.

No, she is free ; for Xerxes' death has cancell'd
 The oath of Tycta, and absolv'd her doom.

A MESTRIS.

Ha ! say'st thou so ? have I then sav'd my Rival ?
 O fool, deluded by thyself ! Thou youth,
 Is this thy grateful meed for life bestow'd ? 1430
 But this remember, if Arteynte live,
 Thou art my victim, and shalt die thyself.

ARTEYNTÉ.

Imperious Queen, that right I here deny,
For since I have escap'd thy dire revenge,
Narbal, my hostage, is releas'd from thee.

1435

AMESTRIS.

No, my insulting Rival; were it true,
That warriour I shall claim, by ties more strong
Than thy weak love: Amestris will bestow,
Perhaps, a sceptre with her royal hand.

NARBAL.

Illfated Woman! couldst thou dream, that Narbal 1440
Would e'er desert Arteynte, for the gems
Of Persia's diadem, and Asia's throne?

AMESTRIS.

Have I then murder'd Xerxes for my rival?
O bane of Jealousy, misleading Fiend!
Hast thou beguil'd me thus? Revenge, forbid it, 1445
My darling idol! He who mocks me thus
Shall die: O royal Shade, accept the victim!
And thee, O Narbal, thus I send to Hell.

(She attempts to stab Narbal with a poniard: Arteynte seizes her uplifted arm, and plunges her poniard, concealed, into the breast of Amestris, who falls on the other Sofa, opposite to that where Xerxes lies)

AMESTRIS, falling.

Accurs'd event! I feel the dying pangs
Of ebbing life from this ensanguin'd wound : 1450
In my own snare I fall; my Rival gives
The blow of Death, recoiling on my bosom
From that fell instrument I sent for Xerxes.
O righteous Heav'n, I see thy justice now,
And rue too late the horrors of my life. 1455

If my repentance can solicit mercy,
Forgive me, Power Supreme, forgive me !

(Dies)

N A R B A L.

Thy valour, Persian Heroine, crowns our bliss ;
And at the sacred shrine we 'll knit our hands
In concert with our hearts.

A R T E Y N T E.

Hence we may learn, 1460
That Heaven protects us with celestial ægis.
Behold ! our venerable parents come
In happy moment to confirm our joy.

S C E N E XII.

(To them) M A S I S T E S, P A L L E N E, D E M A R A T U S.

N A R B A L.

There our imperial tyrant Xerxes lies.
I saved Arteynte; and Amestris there 1465
In happy moment by Arteynte fell,
Or her uplifted poniard would have kill'd me.

M A S I S T E S.

This scene of horrour is a sight of joy :
Thus are we conquerours, and Earth releas'd
From these terrestrial tyrants in her sphere. 1470
Here must I clasp ye in a father's arms.

(Embraces Narbal and Arteynte)

PALLENE.

And here receive the transports of a mother.

(*Embraces Narbal und Arteyne*)

DEMARATUS.

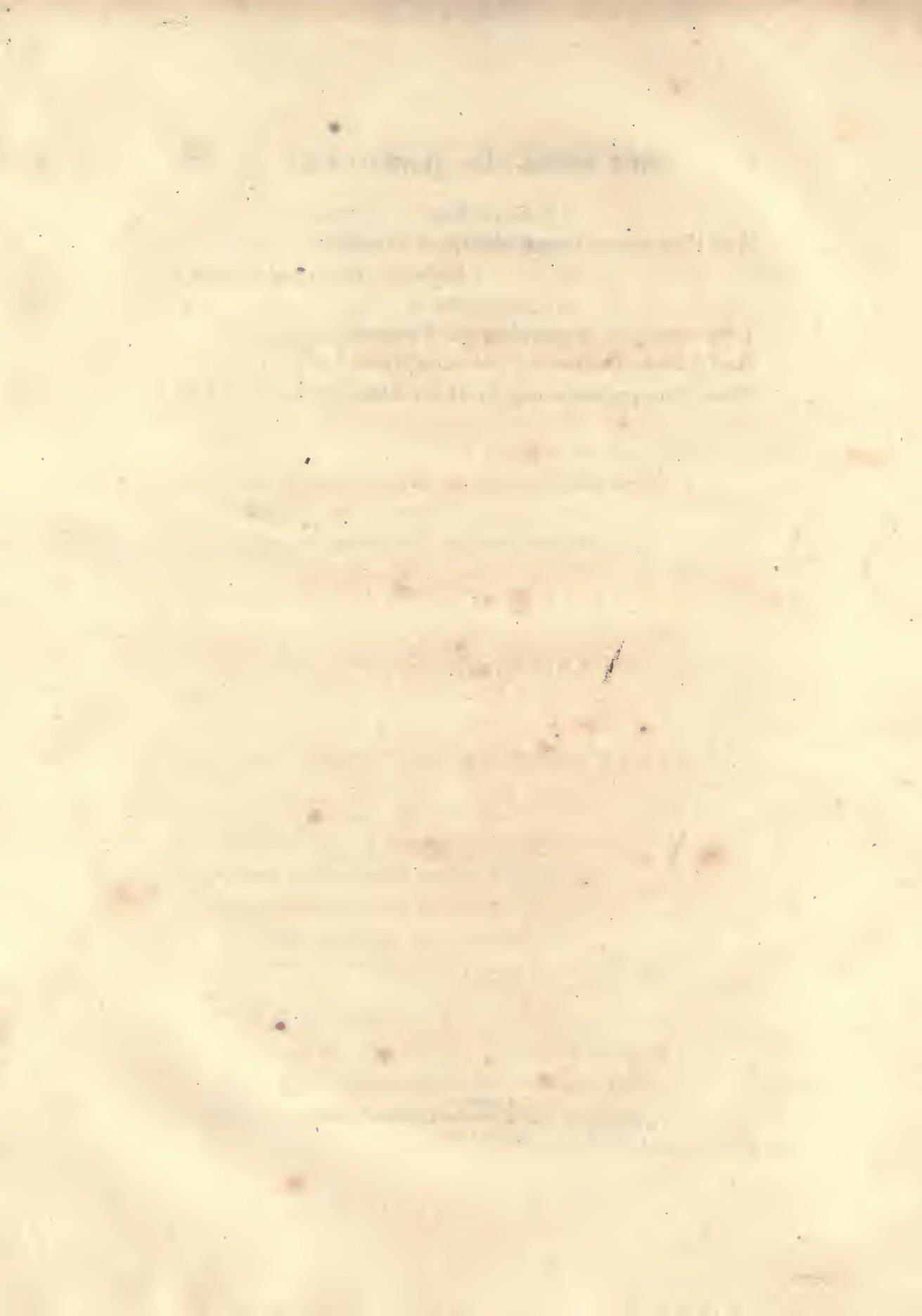
I too must join in symphony of triumph,
And raise to Heaven my tributary hymn :
Thou, Europe, art aveng'd ; thou, Asia, free !

1475

FINIS.

LONDON :

PRINTED BY S. AND R. BENTLEY, DORSET STREET,
M D C C C X X I I .



ILLUSTRATIONS
OF THE
PERSIAN HEROINE
A TRAGEDY
BY
RICHARD PAUL JODRELL ESQ.
ADAPTED
TO THE THIRD EDITION
PRINTED
IN DORSET STREET
LONDON
BY SAMUEL AND RICHARD BENTLEY
MDCCCXXII.

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P R E F A C E

THE initial part of this Preface, as annexed to the preceding Second Edition of this Drama, is here omitted, because it regards characters now deceased, and events which I could wish were buried in oblivion, for the honour of the British Theatre. I have also enlarged the sequel of that Preface, in the parts which I have here selected, and, on revisal, have improved it in the form now presented.

That Dramatick Genius may be protected in every civilized government, the office of selecting plays for publick exhibition ought to be invested in men of distinguished fame and superior erudition. This was the venerable opinion of Horace, as delivered in his *Ars Poetica*:

“ Si quid tamen olim
Scripseris, in Maeci descendat judicis aures.”

ILLUSTRATIONS OF

I have here adopted the proposed emendation of Bentley in this line, by the substitution of Maeci, instead of Metii, which he has supported on the testimony of Cicero :

“ Nobis autem erant ea perpetienda, quæ Sp. Maecius probavisset.” Epist. Fam. vii. 1.

Cited in Horatius ed. Cantab. 1711. Vol. iii. p. 434.

The Roman poet also alludes, in another passage, to the judgment of Tarpa sanctioning the Dramas for performance :

“ Hæc ego ludo ;
Quæ nec in æde sonent certantia judice Tarpâ,
Nec redeant iterum atque iterum spectanda theatris.”

Sat. l. i. 10. v. 39.

We learn from Suetonius in his Life of the Empérour Augustus Cæsar, how much he was devoted to all publick spectacles : Himself was a poet, and in his own name caused to be executed four different games, and twenty-three others for different magistrates.

“ Spectaculorum et assiduitate et varietate atque magnificentia omnes antecessit : Fecisse ludos se ait suo nomine quater ; pro aliis magistratibus, qui aut abessent, aut non sufficerent, ter & vicies.” Lib. ii. c. 43.

The last words of this monarch, as recorded by the same biographer, had a striking reference to this dramatick affection. He asked his surrounding friends on his death-bed, “Ecquid iis videretur mimum vitæ commodè transegisse?”

Have I well acted thro' my farce of life?

“Adjecit et clausulam,”—he then added this appendage,—“Δότε
κρότον καὶ πάντες υμεῖς μετὰ χαρᾶς κτυπήσατε.”

Suetonius, l. ii. c. 99.

Applaud me then, my friends, and shout with joy!

The same Roman historian has also conveyed to posterity a corresponding attachment of the Emperour Domitian, in his life of him, to literary objects sanctioned by his royal patronage:

“Spectacula assiduè magnifica et sumptuosa edidit non in amphitheatro modo verum et in circo.” L. xii. c. 4.

The mode adopted in France, preparatory to the reception of dramatick pieces on the Theatre, is mentioned in my former Preface; and I have here extracted it, as it stands printed in a book, entitled, *Etat Actuel de la Musique du Roi et des Trois Spectacles de Paris.* MDCCLXX.

“*De la Lecture et Réception des Pièces Nouvelles.* p. 86.

“Aucune pièce ne sera lue, qu'un Comédien ne certifie qu'il la connoit, et qu'elle peut être entendue. Ensuite elle sera apportée

à l'assemblée ; le comité prendra le titre de la pièce et le nom de l'examinateur afin d'éviter qu'aucun ouvrage ne s'égare. Si l'examinateur trouve, que la pièce ne doive pas être admise à la lecture générale, il en donnera les raisons par écrit le plus honnêtement qu'il sera possible. Le premier semainier les remettra à l'auteur en lui rendant sa pièce. Si au contraire elle est trouvée en état d'être lue, elle sera inscrite à son rang. Le jour convenu pour la lecture générale on préviendra l'auteur, qui seul aura le droit d'être présent à cette assemblée. Quand une pièce aura été reçue, et que son tour sera venu pour être jouée, l'auteur aura soin de se munir de l'approbation de la Police. Les Comédiens ne pourront se dispenser de jouer une pièce qu'ils auront reçue sous quelque prétexte que ce soit (sinon pour des choses graves) ni même en retarder les représentations sans le consentement de l'auteur."

To this most interesting article I shall here subjoin, from the same book, the following article, which is there printed, but which was omitted to be inserted in the preceding edition of my Tragedy :

"Produit des pièces pour leurs Auteurs.

" Il revient aux auteurs du produit de leurs pièces ; savoir, pour les Tragédies ou Comédies en cinq actes, le neuvième de la recette nette, après qu'on aura prélevé les frais journaliers et ordinaires ; pour les pièces en trois actes, le douzième ; et pour les pièces en un acte, le dixhuitième." P. 87.

I will annex to this valuable information another anecdote on the same subject in France, which must strike the reader with novelty and astonishment. It has been lately communicated to us by Mr. Hervé, in his Guide to the Visiter of the French Metropolis, as follows :

“ The manner of remunerating an author is very preferable to ours. He is allowed a fixed share of the profits, whenever his piece is performed during his life ; and his widow, his children, or his executors, for ten years after his decease. This advantage accrues from every Theatre in the French dominions. An author of the first celebrity in modern times sometimes enjoys six or eight pounds per night when his piece is played in Paris, and two pounds or three pounds from the other Theatres.”

Vol. I. Letter viii. p. 188. Ed. 1818.

ILLUSTRATIONS OF
PROLOGUE
TO THE PERSIAN HEROINE

WRITTEN BY THE AUTHOR

IN 1819.

HARD is the lot of him, who born to Fame
Must toil thro' Tyranny to build his name ;
But harder still is that severe decree,
When law forbids a Briton to be free ;
Denies to Nature, what is Nature's right,
And clips the wing of Genius in his flight.
Yet such (alas !) in scenick days of yore
Was once the fate of him, who stands before
This bright tribunal, and now dares to sue
A patriot boon from this your patriot crew. 5
He consecrates to you his Muse in trust,
And craves alone this patronage, “ be just ! ”
Implores alike, from gallery, boxes, pit,
Your honest judgment, nor will dread your wit.
From sacred records of the Græcian page 10
He draws materials to illume our age.
In Persia's kingdom he now plants his scene,
And brings his fair Circassian to be seen

5

10

15

By those fair eyes, who in this Drama's room
 Encircled here enchant with rival bloom, 20
 And dart their radiance of celestial ray ;
 Thus he invokes his destiny to day.
 Yet tho' our author opes the classick mine,
 He calls his Muse to deck the British shrine :
 Here soars with Fancy in her brilliant sphere, 25
 And culls the roses of the vernal year.
 If you applaud his play, he then may speed
 In our newfangled term velocipede :
 But if your judgment should indignant pour
 A condemnation in this evening hour, 30
 Perhaps tomorrow will our Drury's door
 Here close upon us, and ne'er open more ;
 One common exit then will all await,
 Alike the author's and the actor's fate.

REMARKS.

The allusions in the first lines of this Prologue refer to the events contained in the Edition of The Persian Heroine printed in 1786. The fair Circassian, mentioned in the 18th line of this Prologue, was founded on the example of the Turkish Ambassador in London, who had brought with him a beautiful favourite, to be an invisible incognita. The velocipede was a new instrument of mechanism for acceleration. And the tragedy was performed in 1819, on the last night of the season, in Drury Lane Theatre, prior to its new management.

EPILOGUE
TO THE PERSIAN HEROINE
WRITTEN BY THE AUTHOR
IN 1819
AND TO BE SPOKEN BY ARTEYNTE.

O MY Spectators, now the storm is o'er,
And I am landed on Elysian shore.
Like shipwreck'd mariner, emerg'd from shock,
I panting climb, and kiss my guardian rock.
Conspire, ye Fair, with me, and all combine 5
To give your plaudits to our poet's line.
No bribe I offer to allure your heart,
Save your own wishes, and all claim a part.
It must be, sure, your mutual wish to wed.
One favourite Narbal in connubial bed : 10
And all, I'm sure, will never find a queen
Like my Amestrис you have this night seen.
O bane of Jealousy ! our gentler sex
Such hideous maladies should never vex.
But if fantastick hearts these whims invade, 15
Poetick justice should at last be paid.

This task the author has design'd for me,
And I your Heroine wish'd you all to see
How by Arteynte's blow to save her lover
The fatal stroke was given : I could discover 20
No plea sufficient to disarm my hand
In such a cause, where Nature did demand.
But some softhearted friend behind the scene
Wanted to step 'tween me and Persia's Queen
To steal my poniard, and to make my part 25
Less tragick to the nerves of female heart.
This I forbad him ; and your verdict pray,
To crown the triumph of this happy day.

NOTES

TO THE PERSIAN HEROINE.

N^o 1.

ARCHIMAGUS.

HENCE from yon Mountain's starry view
Be paid to thee all honours due,

O Mithras, Sire divine!

Verse 3.

It appears from the united testimonies of Herodotus*, Xenophon†, and Strabo‡, that the ancient Persians sacrificed on high eminences.. This mode of adoration is illustrated by Archbishop Potter in his Notes on Lycophron§, and in his Archæologia. It is also mentioned by Hyde||. Justin observes, that the Persians consider the Sun, as the only God, and offer consecrated horses to him**. He represents Aspasia, in another passage, as Priestess of the Sun, appointed by Artaxerxes††: but this I conceive a mistake, since Plutarch describes her with more probability as Priestess of Diana††. Xenophon, Strabo, Plutarch, Ælian, Quintus Curtius, and Hesychius, correspond in asserting that the Sun was worshipped by the Persians under the title Mithras, yet Hyde has denied this historical fact§§. Philippus a Turre||| and Reland*** have both refuted the English Professor. According to Porphyry†††, Eubulus related, that Zoroaster first consecrated

* L. 1. c. 131. † Cyropædia, l. 8. p. 233. ‡ L. 15. p. 1064. Ed. 1707.

§ On V. 42. || Hist. Rel. Vet. Pers. c. 31. p. 427. Ed. 1700. ** L. 1. c. 10.

†† L. 10. c. 2. ‡‡ Vol. 5. p. 305. Ed. Bryan. §§ De Rel. Vet. Persar.

c. 4. p. 108. Ed. 1700. ||| In Monumentis veteris Antii. *** De Vet.

Ling. Persar. tit. Mithra. p. 197. ††† De Antro Nympharum.

a cave to Mithras, the Creator of all things. There is an inscription in the Thesaurus of Gruter “ Deo Soli invicto Mithræ*.” What would Hyde have said to this inscription, who declares he would not attempt to vindicate the Persians, if he could have discovered, that they called either the Sun or Fire Gods†. I conclude he would have given the same answer, which he has annexed to his plate from the Mausoleum of Persepolis representing the King standing before the altar of Fire and the Sun, and would have said, as he does there, Quasi adoraturus‡.

Nº 2.

HARMONIA.

Whate'er thy features, form, or face,
We, groveling mortals, dare not trace
Such lineaments as thine.

Verse 6.

We have the testimony of Herodotus, that the Persians did not imagine their Deities *ἀνθρωποφυέας*, invested with an human form, as the Græcians represented them§.

Nº 3.

ARCHIMAGUS.

Let other Nations thee adore
In lowly roofs pavilion'd o'er,
And bound with human line.

HARMONIA.

We hail thee, Power unconfin'd,
The Lord of Light, the sovereign Mind,
In universe thy shrine.

Verse 12.

We read in Cicero, that Xerxes burned the Græcian Temples by the advice of the Magi, because they confined their Deities in

* L. 33. † Rel. Vet. Pers. c. 8. p. 153. Ed. 1700. ‡ Id. c. 23. tab. 6.
p. 305. § L. 1. c. 131.

walls : It was their exalted opinion, that they ought to be uncircumscribed in space, and that the whole world was their proper temple.; Nec sequor Magos Persarum, quibus auctoribus Xerxes inflammâsse templa Græciae dicitur, quod parietibus includerent deos, quibus omnia deberent esse patentia ac libera, quorumque hic mundus omnis templum esset & domus*. Thus Herodotus affirms, that the Persians had neither images, temples, or altars, but considered the customs of such institutions as originating in folly†. Strabo corresponds with this idea in regard to images and altars, but he has omitted temples‡. And Diogenes Laertius, omitting temples and altars, records, that the Magi rejected images of their Gods§. Notwithstanding these authorities, there are some passages even in the same Writers, which represent the Persians as having temples. In Persis (says Cicero) augurantur & divinant Magi, qui congregantur in fano commentandi causâ atque inter se colloquendi||. Strabo speaks of Persian Temples at Susa and in Cappadocia**, and altars in the shrines of Anaitis and Omanus††. Pausanias asserts, that among the Persian Lydians there were shrines in the cities of Hierocæsarea and Hypæpa††. We read in Arrian of the Temple of Belus at Babylon, which Xerxes is said to have destroyed on his return from Græce, as well as the other consecrated shrines in that country§§. Hydæ asserts that the Persians had pyrea, or shrines to contain the consecrated fire, which would have been otherwise extinguished in the open air ; but he denies that they had ever temples|||. We have however the authority of the Old Testament as well as the Heathen Authors

* De legibus, l. 2. c. 10. † L. 1. c. 131. ‡ L. 15. p. 1046. Ed. 1707.

§ In Proemio, p. 2. || De Divinat. l. 1. c. 41. ** L. 15. p. 1059 & 1065. †† L. 15. p. 1066. ‡‡ L. 5. c. 27. p. 448. Ed. 1696.

§§ De Exped. Alex. l. 7. p. 480. Ed. 1668. |||| Rel. Vet. Pers. c. 8. p. 151. Ed. 1700. & c. 29. p. 354.

to contradict him. Antiochus is recorded to have been driven by the ancient Persians from Persepolis, because he attempted to spoil the Temple and take the City*.

Nº 4.

A R C H I M A G U S.

And, next to thee, O lovely Queen,
In silent night Selene seen,
We hail thy cheerful ray.

Verse 15.

That the ancient Persians adored Selene or the Moon, appears from Herodotus† and Strabó‡. Diogenes Laertius§ and Epiphanius|| also include the Sun and Moon among the Deities revered by the Magi. Aristophanes has burlesqued with his accustomed raillery this mode of worship in his comedy of Εἰρηνή or Peace : He there makes Mercury assert, that the Sun and Moon conspired to betray Graece, because the Barbarians sacrificed to them :

'Η γὰρ σελήνη χ' ὡς πανθῆρος ἥλιος
'Υμῖν ἐπιβλεύθσι πολὺν ἥδη χρόνον.
Τοῖς Βαρβάροισι προδίδολον τὴν Ἑλλάδα.**

The Scholiast here observes, that the Barbarians did not pollute the Temples of Delos and Ephesus, because Apollo was considered by them as the Sun, and Diana as the Moon †† : These were the guardian Deities of these Temples. We read in Hyde's version of the Saddar, or sacred book of the Magi, this precept : Quartum est Solem celebrare ter quovis die : 5. Lunæ celebrationem facere ter quovis mense.

* Macc. c. 9. v. 2. † L. 1. c. 131. ‡ L. 15. p. 1064. § In

Proœmio. p. 3. || Cited from Hyde de Rel. Vet. Persar. c. 8. p. 154. Ed. 1700

** V. 407. †† On v. 409.

Nº 5.

HARMONIA.

Our deepzon'd dames and virgins fair
 Salute thy gentle orb with pray'r,
 And strew the myrtle way.

Verse 18.

The Persian Women are by Æschylus called *εαθυώνων*, or deepzon'd*. To strew the way with branches of myrtle on occasions of festivity was a Persian Custom. Thus Herodotus relates, that this ceremony was practised at Susa when Athens was said to have been taken by Xerxes†: The same was done over the bridges, when the Army of this Monarch marched into Græce‡. We read in Quintus Curtius, that Bagophanes had ordered Babylon to be strewed with chaplets of flowers, when Alexander made his entry into it§. And this Conqueror commanded himself the same compliment to be paid to him in Judea||. Arrian records in his Indian History, that when Nearchus returned from his naval expedition in the Indian Ocean, he was strewed with flowers and garlands by Alexander's Army, whenever he marched through the camp**.

Nº 6.

ARCHIMAGUS.

Be Ocean too our raptur'd theme,
 Prolifick fount of ev'ry stream,
 Who rolls his lucid way.

Verse 21.

Hérodotus not only includes Water among the Persian Deities, but informs us, that Rivers were reverenced, and that all violation of them was forbidden ††. Strabo corresponds in these assertions, and mentions sacrifices offered to Water as a Persian God ‡‡.

* Persæ, v. 155. † L. 8. c. 49. ‡ L. 7, c. 54. § L. 5, c. 3.

|| L. 9, c. 34. ** Rerum Indicarum Liber, p. 578 & 589. Ed. 1668. †† L. 1. c. 131 & 138. ‡‡ L. 15, p. 1064, 1065, 1066. Ed. 1707.

That the Magi adored this object appears from Diogenes Laertius, who adds, that some Historians denied on this ground the fable of Xerxes throwing chains into the Sea *. Clemens Alexandrinus asserts on the authority of Dinon, that Fire and Water were considered as the sole images of the Gods by the Persians, Medes, and Magi†. Tiridates is recorded in Tacitus to have sacrificed an horse as a propitiatory victim to the Euphrates‡. Alexander is mentioned by Arrian, when he travelled into India, to have offered sacrifices to the Gods and the River Hydaspes, after the custom of the Country, and to have poured libations from a golden cup invoking both the Acesines and Hydaspes§. When this Conqueror launched into the Ocean, having passed the mouth of the Indus, he threw bulls into the sea, having sacrificed them to Neptune, and a golden goblet with other vessels, having poured forth a libation in honour of the God||. On another occasion he sacrificed to Neptune, Amphitrite, the Nereides, Ocean, the Rivers Hydaspes and Acesines**. According to Hyde, a particular day was consecrated to Rivers by the Persians when they threw aromatick perfumes into them††.

N° 7.

HARMONIA.

Nor shall the Earth her gifts in vain
Bestow, unsung in grateful strain,
Or court the thankless lay.

Verse 24.

The Earth is included among the Persian Divinities both by Herodotus†† and Strabo§§: And Diogenes Laertius mentions this Goddess as adored by the Magi|||. Xenophon describes libations

* In Proœmio, p. 2 & 3. † In Protreptico. ‡ Annal. 1. 6. c. 37.

§ De Exped. Alexan. 1. 6. p. 382. Ed. 1668. || Id. p. 415. ** Rerum Indicarum liber, p. 546. Ed. 1668. †† Rel. Vet. Pers. c. 8. p. 260.
†† L. 1. c. 131. §§ L. 15. p. 1064. ||| In Proœmio, p. 2.

offered to her and victims sacrificed in his Institution of Cyrus*. Æschylus represents the Persians, escaped from Salamis, worshiping the Earth on their arrival at the river Strymon†; and Atossa in the same Tragedy declares her resolution of offering presents to this Divinity‡.

N° 8.

A R C H I M A G U S.

And ye, whose rapid whirlwinds fly,
Impetuous tyrants of the sky,
Protect this hallow'd day.

Verse 27.

The Winds are enumerated by Herodotus and Strabo among the Persian Deities :

Θύεσι δὲ ἄλιώ τε καὶ σελήνη, καὶ γῆ καὶ πυρὶ καὶ ὕδατι καὶ ἀνέμοισι. Herodotus, Clio, Lib. 1. c. 131. p. 56. Ed. 1679.

Τιμῶσι δὲ καὶ Ἡλιον δὲν καλέσοι Μίθραν, καὶ Σελήνην, καὶ Ἀφροδίτην,
καὶ πῦρ, καὶ γῆν, καὶ ἀνέμους, καὶ ὕδωρ.

Strabo, L. 15. p. 1064. Ed. 1707.

N° 9.

H A R M O N I A.

Far be from us that venal lore,
Which other mortals oft implore,
We for our Monarch pray.

Verse 30.

We learn from Herodotus, that when the Persians sacrifice, it is not allowed to an Individual to pray for himself alone, but he must make his Country and King the objects of his devotion, since he is included in this comprehensive prayer himself: Ἐωὕτῳ μὲν δὲ τῷ θύεστι ιδίῃ μαύρῳ οἱ ἐμγίνεται ἀράσθαι ἀγαθά· οὐ δὲ πᾶσι τοῖσι

* L. 3. p. 79, & l. 8. p. 216.

† Persæ, v. 499.

‡ Id. v. 523.

Πέρσοις κατεύχεται εὖ γίνεθαι καὶ τῷ βασιλεῖ ἐν γὰρ δὲ τοῖσι ἀπασι
Πέρσοις καὶ αὐτὸς γίνεται.

Herodotus, Clio, Lib. 1. c. 132. p. 57. Ed. 1707.

Nº 10:

Hail, domes of Susa, hail Memnonian Towers!

Verse 31.

The city of Susa was the metropolis of the Persian Empire, and is here the scene of the Drama. In this was an ancient palace and citadel called Memnonian from the Founder Memnon, son of Tithonus, who was an auxiliary Ally of Priam at the time of the Trojan War :

Μέχετε Σέσων τῷτο γάρ Μεμνόνειον ὄσιν καλέεται. Τυχεῖν ἐν
Σέσοισι τοῖσι Μεμνονειοῖσι. Herodotus, l. 5. c. 53, & l. 7. c. 151.

Xerxes, the liberty of Greece to yoke,
From Susa his Memnonian palace high
Came to the sea, and, over Hellespont
Bridging his way, Europe with Asia join'd,
And scourg'd with many a stroke th' indignant waves.

Milton, Paradise Lost, b. 10. v. 311.

Σοῦσα πόλις ἐπίσημος Περσικὴ, Μέμνονος κτίσμα.

Stephanus Byzantinus, p. 679. Ed. 1694.

Nº 11.

Such is the meed, which Gods bestow on earth,
To teach the monarchs of this little ball
They are but men, the heirs of mortal woe. Verse 45.

Thus Themistocles tells the Athenians, in Herodotus, that they ought not to impute their success to themselves, but to the Gods, who envied the sovereignty of a single Monarch over Asia and Europe :

Ταῦτα γάρ ἐκ τῆς ἡμεῖς κατεργασάμεθα, ἀλλὰ Θεοὶ τε καὶ ἥρωες, οἱ ἐφθόνοισαν ἄνδρα ἔνα τὸν τε Ασίνας καὶ τὸν Εὐρώπης έσοιλεῦσαι.

Herodotus, l. 8. c. 109. p. 499. Ed. 1679.

Nº 12.

Far diff'rent are the Sons of Europe form'd
In her more Northern clime a generous race,
From those voluptuous and silken minions
Which gentler Asia breeds.

Verse 61.

Herodotus informs us, that Cyrus told the Persians, that effeminate men are produced from soft countries; nor are the finest fruits and men of military talents to be found in the same region of the earth: Φιλέειν γάρ ἐκ τῶν μαλάκων χώρων μαλακὸς γένεσθαι· εὐ γάρ τοι τῆς αὐτῆς γῆς εἶναι, καρπόν τε θαυμαστὸν φύειν, καὶ ἄνδρας ἀγαθὲς τὰ πολέμια.

L. 9. c. 121. p. 557. Ed. 1679.

Thus Tasso, in his Gierusalemme Liberata, conforms with this idea :

La terra molle, e lieta, e dilettosa
Simili a sè gli abitator produce,

Canto 1. st. 62. v. 6.

Nº 13.

Dost thou remember,
How that tremendous watchword, "Liberty,"
Struck, like a thunderbolt, Ionia's bands ?

Verse 63.

We learn from Herodotus, that the Spartan King, Leutychides, when he approached the encampment of the Persians at Mycale, commanded his herald to proclaim to the Ionians to remember "Liberty" when the onset began: Ἐπεάν συμμίσγωμεν, μεμνηθεῖς τινα χρὴ ἐλευθερίας μὲν πάντων πρᾶτον. L. 9. c. 97. p. 549. Ed. 1679. "Liberty" was also the watchword of Brutus at the battle of Philippi, as we read in Dion Cassius, L. 47.

N° 14.

There brave Mardontes, there Tigranes fell.

Verse 69.

The death of Mardontes and Tigranes, two Persian commanders of eminence at the battle of Mycale, is recorded by Herodotus : Μαρδόντης δὲ Βαγαίς ὁς ἐν Μυκάλῃ στρατηγέων δευτέρῳ ἐτεῖ τουτέων ἐτελεύτησεν ἐν μάχῃ.

L. 7. c. 80.

Ἐστρατήγες δὲ αὐτῷ Τιγράνης κάλλει τε καὶ μεγέθει ὑπερφέων Περσέων.

L. 9. c. 95.

Μαρδόντης δέ, καὶ ὁ τῷ πεζῷ στρατηγὸς Τιγράνης μαχόμενοι τελευτῶσι.

L. 9. c. 101.

N° 15.

While Athens, Corinth, Sicyon, Trœzene,
Reveng'd their cause.

Verse 71.

We learn from the testimony of Herodotus, that the Athenians, Corinthians, Sicyonians, and Trœzenians, were the most distinguished Græcians in the battle of Mycale against the Persians. They pursued them to their entrenchments, and entered the walls : Αθηναῖοι δὲ καὶ Κορίνθιοι καὶ Σικυώνιοι καὶ Τροιζήνιοι, ὅτοι γὰρ ἦσαν ἐπέξεις τεταγμένοι, συνεπισπόμενοι συνέπιπτον ἐς τὸ τεῖχος.

L. 9. c. 101. p. 550. Ed. 1679.

N° 16.

If, as Fame reports,
All Persia's Troops under Mardonius' sway
Are by Pausanias vanquish'd at Platæa. Verse 75.

The battles of Mycale and Platæa were fought in the same day. As Masistes was engaged in the former, he could not be present in the latter : I therefore here represent him, referring to fame for the events at Platæa, in order to preserve historical truth*. Mardo-

* See Herod. l. 9. c. 85. & Diodorus Siculus, l. 11. c. 31, 32, 33. vol. I. p. 428. & 429. Ed. 1746.

nious was the Commander of the Persian Army, and Pausanias of the Græcian at Platæa.

Nº 17.

I saw myself on the Mycalean shore
The herald's omen'd staff, foreboding woe. Verse 77.

This historical anecdote is derived from Herodotus. He informs us, that as the Græcians advanced against the Persians at Mycale, the staff of an herald appeared on the shore : Hence the report was circulated, that Mardonius's forces had been defeated in Bœotia. Herodotus considered this event as a miracle, since the Græcian army was thus inspired with additional vigour of resolution. The battle of Platæa was fought in the morning, and that of Mycale in the evening : Hence the rumour came properly ; and it was afterwards plainly discovered that both these engagements happened on the same day. Diodorus Siculus corresponds with Herodotus in regard to this historical fact, but is more circumstantial in the explication of it. He relates, that the Lacedæmonian Admiral, Leotychidas, when he sailed against the Barbarians at Mycale, dispatched an herald before him, and commanded him to proclaim, when he approached the enemy, that the Græcians, having vanquished the Persians at Platæa, were advancing to restore the Græcian Cities in Asia to their liberty. This stratagem was done with a view to excite the Græcians in the Persian Army to revolt, and to raise confusion in the Barbarian Camp. The event corresponded to the design. Leotychidas and his Colleagues even marched to battle, shouting the song of victory at Platæa, which inflamed the courage of his own troops. This must have been an invention, since the distance prevented the real intelligence to have arrived in time from Platæa to Mycale. He adds, that the Æolians, and other Asiatick States in confederacy with the Persians, were so animated with the ardent desire of liberty,

that they assisted the Græcians in defiance of all hostages or oaths; and conspired in this memorable victory over the Persians, who lost forty thousand Men*. Justin corresponds with these authors as to the time of the battles of Plataea and Mycale happening in one day, but he ascribes the news arrived at the latter to the velocity of fame.

'Ιδοι δέ σφι φήμη τε ἐσέπτατο ἐς τὸ στρατόπεδον πᾶν, καὶ υπουργίον ἐφάνη ἐπὶ τῆς κυματώγης κείμενον.

Herodotus, l. 9. c. 99. p. 549. Ed. 1679.

Eodem forte die, quo Mardonii copiae deletæ sunt, etiam navalí prælio in Asia sub monte Mycale, adversus Persas dimicatum est. Ibi ante congressionem, cum classes ex adverso starent, fama ad utrumque exercitum venit, viciisse Græcos & Mardonii copias occidione occidisse. Tantam famæ velocitatem fuisse, ut cum matutino tempore prælium in Bœtiâ commissum sit, meridianis horis in Asiam, per tot maria, & tantum spatii, tam brevi horarum momento, de victoriâ nuntiatum sit. Justinus, lib. 2. c. 14.

Nº 18.

Not from the Græcian foe in open field,
But from the traitorous friend, the curs'd Artayntes,
And his uplifted scimitar.

Verse 89.

This historical incident is founded on Herodotus, with a variation only of name. He mentions, that after the battle of Mycale, when the surviving Persians fled towards Sardis, Masistes, son of Darius, reproached Artayntes, their naval Commander, with many bitter expressions ; particularly that he had shewn less courage than a woman, and deserved every punishment for the disasters brought on his Sovereign. This stigma of cowardice was considered as the highest ignominy by the Persians ; hence Artayntes was so pro-

* L. 11. c. 34, 35, 36. vol. 1. p. 431. & 432. Ed. 1746

voked, that he drew his scimitar to kill Masistes : But Xenagoras, son of Praxilaus, an Halicarnassean, prevented the blow, and dashed Artayntes on the ground, having first lifted him in his arms by grasping him in the middle. The Guards of Masistes arrived during this interval ; and Xenagoras acquired great esteem from Masistes by preserving his life in this action*. I have adopted this story, by transferring it only to Narbal, a personage of invention, since I did not consider the name of Xenagoras harmonious enough for the Lover in the drama.

Nº 19.

Here comes the royal Exile, Demaratus. Verse 115.

The history of Demaratus, the Spartan King, is most amply recorded by Herodotus, in his sixth book, or Erato, and is very interesting and curious : It extends from the 61st to the 71st chapter inclusive, and consequently is too expanded to be inserted in a Note. After the expulsion from his throne, this Monarch retired into Asia, and was honourably entertained at the courts of Darius and Xerxes. On a late perusal of Herodotus, I observed that he has uniformly adopted *Δημάρητος*, as the name of this Spartan in the Greek language ; but the Latin version annexed to my Edition, renders it Demaratus, and the English translation, by Littlebury, so prints it. I adopted too this appellation in my Tragedy ; but I am afraid that this may be construed into an error, for Demaretus should have been preferred. I find, however, that Plutarch has, in his Life of Themistocles, called him *Δεμάρατος ὁ Σπαρτιάτης*. Plutarchi Vitæ, vol. 1. p. 279. Ed. Bryan. 1729.

And Suidas, in his Lexicon, has thus entered it, *Δημάρατος*. vol 1. p. 538. Ed. 1705.

Henry Stephens, in his Thesaurus Linguae Græcæ, has inserted both appellations of *Δημάρητος* and *Δημάρατος*, and has annexed the

* L. 9. c. 106. p. 552. Ed. 1679.

cause of its etymology from the words of Herodotus : Id nomen Ariston, Lacedæmoniorum rex, filio suo indidit (ut narrat Herodotus Eratone) quia *οἱ Σπαρτιῆται πανθημεὶ αὐτῷ ἀρὴν ἐποίησαντο παῖςα γενέσθαι.* Tom. 1. p. 510.

He gave him the name, because before his birth the Spartans had made publick supplications, that Ariston, whom they esteemed the most illustrious of all the kings they ever had, might have a son. Littlebury's History of Herodotus, vol. 2. p. 104. Ed. 1723.

It may be added to this testimony, that Justin has sanctioned Demaratus in his history, as follows, and speaks of him, as an Exile in the court of Xerxes ; Quod ubi primum didicit Demaratus, rex Lacedæmoniorum, qui apud Xerxem exulabat, amicior patriæ post fugam, quam regi post beneficia. L. 2. c. 10.

The word itself was construed to denote “one acceptable to the people” in its signification ; and its variation in orthography is of little importance.

Nº 20.

The fair Arteynte, thy enchanting daughter,
Is by imperial Xerxes, as I hear,
Courted to grace his bed.

Verse 123.

The passion of Xerxes for Arteynte, the daughter of Masistes, is built on the testimony of Herodotus in his Calliope, or ninth book : ‘Ο δὲ διαμειχάμενος ἦρα τε καὶ ετύγχανε τῷ Δαρεῖο μὲν γυναικός, Μασίστεω δὲ θυγατρὸς, οὔνομα δε τῇ γυναικὶ ταύτῃ ἦν Αρταῦτη. L. 9. c. 107.

But I have diversified the plot and events of the drama from the historical facts. The character of Narbal is invented by me with the consequences attached to it.

N^o 21.

Hence she scorns the custom
Of Asia's clime which suffers kings to rove,
Like Nature's commoners, from flow'r to flow'r,
And clasp unnumber'd partners of their bed. Verse 146.

The polygamy of the Persian Kings is founded on History. Cicero thus alludes to this Oriental Custom : Solere aiunt barbaros reges Persarum ac Syrorum plures uxores habere. In Verrem, l. 3. c. 33. This privilege was not confined to their Monarchs, but Herodotus and Strabo both assert, that every Persian might marry many wives, and keep many harlots : Γαμέθσι δ' ἔκαστος αὐτῶν πολλὰς μὲν κουρδίνες γυναικας, πολλῷ δ' ἐτὶ πλεόνας παλλακὰς οἰτῶνται. L. 1. c. 135. And the latter of them mentions, that annual rewards are bestowed by the kings on their subjects for a numerous progeny : Γαμοῦσι δε πολλὰς καὶ ἄμα παλλακὰς τρέφεσι πλείσι πολυτεχνίας χάριν· τιθέασι δὲ καὶ οἱ Βασιλεῖς ἀθλα πολυτεχνίας κατ' ἔτος. L. 15. p. 1066. Ed. 1707. According to Plutarch, Artaxerxes had 360 Mistresses. Plutarchi Vitæ, vol. 5. p. 306. Ed. 1724.

N^o 22.

These are the sober maxims of our Europe,
Where curs'd polygamy is chas'd away. Verse 160.

This political assertion of Demaratus, that polygamy was never tolerated in ancient Europe, must be considered as a general, though not universal truth. I am aware, that the history of his own Sparta furnished an example to the contrary. Their King Anaxandrides was compelled by the Ephori to marry a second wife during the life of the former, that the race of Eurystheus might not be extinguished ; and he cohabited in different palaces with both : But Herodotus, recording this event, subjoins that this was a violation of Spartan custom : Γυναικας ἔχων δύο διξας ιστιας οἴκει ποιέων οὐδαμα Σπαρτιηνα. L. 5. c. 41.

N° 23.

But Xerxes is with native charms adorn'd. Verse 207.

This superior beauty of Xerxes is no fiction. Herodotus concludes the account of the myriads which attended him into Europe by asserting, that no individual in that immense multitude for beauty and stature was more entitled to pre-eminence than Xerxes himself: Ἀνδρέων δ' ἐθσέων τοσστέων μυριαδέων καλλεός τε εἶναι καὶ μεγάθεος ὅδεις αὐτέων ἀξιονκότερος ἦν αὐτῇ Ξέρξεω ἔχειν τόπο τὸ κράτος. L. 7. c. 187.

N° 24.

And with Mardonius stay'd when Xerxes fled.

Verse 272.

It appears from the united testimonies of Herodotus and Diodorus Siculus, that Mardonius was the principal promoter of the Persian invasion against Græce. He bore a chief command in the army under Xerxes, and was invested with the first authority when his Sovereign fled to Sardis. The ignominious flight of that Monarch is beautifully described by Justin in these expressive words: “Erat res spectaculo digna et aestimatione sortis humanæ rerum varietafe miranda, in exiguo latentem videre navigio, quem paulo ante vix æquor omne capiebat: carentem etiam omni servorum ministerio, cuius exercitus propter multitudinem terris graves erant.” This historian also tells us of Xerxes, that he was the first in flight, and the last in battle: “Ipse autem primus in fugâ, postremus in prælio semper visus est:” And that his entry into Græce was as terrible as his departure ignominious: “Cujus introitus in Græciam quam terribilis, tam turpis ac fœdus discessus fuit.” L. 2. c. 10. c. 11. & c. 13.

Nº 25.

This duteous homage of an humble maid,
O valiant Monarch, I submit to thee. Verse 351.

The Persian Kings were approached by their Subjects with the most servile prostration. Cicero characterizes the highest degree of despotism under the emphatick words of “*regnum non modo Romano homini, sed ne Persæ quidem tolerabile.*” Epist. ad Atticum, l. 10. ep. 8. Xenophon informs us, that Cyrus was the first who introduced this mode of personal humility. De Inst. l. 8. p. 215. Ed. 1625. He also records in another passage, that this Monarch commanded two persons of the first dignity to be killed, because they presented themselves without involving their hands in their sleeves, which was a customary compliment, since this attitude disarmed them from any act of violence. Hist. Græca, l. 2. p. 454. We read in Quintus Curtius, that the Mother and Wife of Darius approached Hephaestion, whom they imagined to be Alexander, by adoring him according to their custom. L. 3. c. 31. And when Sisygambis fell upon her knees before the Macedonian King, he prevented her from worshipping him in this humiliating posture, though she often attempted it, as we are told by the same author. L. 5. c. 9. But he was afterwards so intoxicated by victory, that he forgot the sober maxims of Macedonian temperance, and introduced this oriental veneration; for Curtius tells us, that “*Jacere humi venerabundos pati cœpit; paulatimque servilibus ministeriis tot victores gentium imbuere et captivis pares facere expetebat.*” L. 6. c. 14. Hence he commanded his own Græcians to salute him according to the Persian custom, by bowing their bodies to the earth. L. 8. c. 17. And Arrian confirms with his testimony the same historical anecdote. De Exped. Alex. l. 4. p. 264 & 267. Ed. 1668. The servile Cleon agreed to comply with this ceremony, though others should refuse

it, as we learn from Curtius; but the nobleminded Polyspercon declined to admit this degrading posture, and replied to the indignant Monarch, when he asked him if he were contemned by him alone, “*Nec regem ludibrio, nec se contemptu dignum esse.*” L. 8. c. 20. Hermolaus also is recorded to have told him, when he enumerated his faults, “*Tu Macedonas voluisti genua tibi ponere venerarique te ut Deum.*” L. 8. c. 16. According to Justin, the veneration of Alexander was opposed by Callisthenes; but he adds, that this event proved fatal to him and many other Macedonians, who were killed under specious allegations on this account: “*Quæ res et illi & multis principibus Macedonum exitio fuit, siquidem sub species insidiarum omnes interfecti.*” L. 12. c. 7. Valerius Maximus tells us, that Timagoras suffered capital punishment from the Athenians, because he had bestowed this adulation on Darius according to the custom of that country, since they beheld with indignity the honour of their own Country sacrificed to Persian Tyranny by this vile flattery of an individual Citizen. “*Athenienses autem Timagoram inter officium salutationis Darium regem more gentis illius adulatum capitali supplicio affecerunt; unius civis humilibus blanditiis totius urbis suæ decus Persicæ dominationi submissum graviter ferentes.*” L. 6. c. 3. p. 561. Ed. 1726. Xenophon in his own Oration to the Græcians, as recorded by himself, asserts, “that they adored no man as their master, but only the Gods; and from such ancestors,” says he, “we are descended.”

Οὐδένα γὰρ ἄνθρωπον δεσπότην, ἀλλὰ τὸς Θεὸς προσκυνεῖτε· τοιούτων μὲν ἔστε προγόνων. De Exped. Cyri, l. 3. p. 301. Ed. 1625.

It was the omission of this ceremonial reverence, which constituted the crime of Mordecai in the eye of Haman. The King had commanded all his servants to bow to him; “But Mordecai bowed not, nor did him reverence: And when Haman saw, that Mordecai bowed not, then was Haman full of wrath.” Esther, c. 5. v. 2 & 5.

We read in Josephus, that Mordecai observed in his prayer to God, that he had incensed Haman, because he would not adore him, or perform that honour to him, which is only due to God. L. 11. c. 6. This indignation of the Courtier against the Jew is finely expressed by Racine in his Tragedy of Esther, in the following lines :

“ Lorsque d'un saint respect les Persans touchés
N'osent lever leur front à la terre attachés,
Lui, fièrement assis et la tête immobile,
Fait tout ces honneurs d'impiété servile,
Présent à mes regards un front séditieux,
Et ne daigneroit pas au moins baisser les yeux.”

A. 2, S. 1.

Nº 26.

The diadem of the Queens of Persia is sanctioned by sacred and profane history. Ahasuerus commanded "to bring Vashti the Queen before the King, with the crown royal, to shew the people and princes her beauty." Esther, c. 1. v. 11. And when Esther obtained grace and favour in his sight, more than all the virgins, Ahasuerus "set the royal crown upon her head, and made her Queen instead of Vashti." Esther, c. 2. v. 17. See also Josephus, l. 11. c. 6. Plutarch in the Life of Lucullus records, that the Milesian Monime refused to surrender her chastity to the Persian King, notwithstanding his magnificent offer of fifteen thousand pieces of gold, until the contract of marriage was executed, and the donation of a diadem announced her a Queen : "Αντεσχε μέχρις ἐγάμων ἐγένοντο συνθῆκαι, καὶ διάδημα πέμψας αὐτῇ έστιλισσαν. ανηγόρευσεν. Plutarchi Vitæ, vol. 3. p. 160. Ed. 1723.

N° 27.

Behold this mantle, my imperial consort. Verse 415.

This anecdote of Amestris, presenting a fine variegated mantle of her own workmanship to her royal husband, is recorded by Herodotus in his Calliope : Ἐξυφίνασσα Ἀμιστρίης ἡ Ξέρξεω γυνὴ φᾶρος μέγα τε καὶ ποικίλον καὶ θέους ἀξιοῦ διδοῖ Ξέρξῃ. C. 108. But the use which Amestris makes of this mantle in order to obtain the oath of Xerxes, on which the plot of this drama depends, is of my own invention, and all the consequences derived from it. It has been an Oriental Custom of remote antiquity to approach dignified persons with gifts, and still continues to prevail in the Eastern Nations. We read in Xenóphon what a variety of donations the Medes presented to Cyaxares ; and one of them bestowed a fine garment, ὁ δὲ ἵσθηται καλῶν. De Instit. Cyri, l. 5. p. 147. Ed. 1625. And the same Historian informs us, that Panthea conferred on her husband different ornaments, and among others a purple vest of particular elegance, καὶ χιτῶνα πορφυροῦν ποδίην στολιδωτὸν τὰ κάτω. L. 6. p. 169. Ed. 1625. The Old Testament abounds with instances illustrating this usage.

N° 28.

Then live, great Monarch, and be Persia's King !

Verse 427.

This expression corresponds with the Oriental mode of salutation applied to the Eastern Kings :

Then Bathsheba bowed with her face to the earth, and did reverence to the King, and said, Let my lord King David live for ever. Kings, 1. c. 1. v. 31.

Then spake the Chaldeans to the King in Syriack, O King, live for ever. Daniel, c. 2. v. 4. & c. 3. v. 9.

Then these Presidents and Princes assembled together to the

King; and said unto him, King Darius, live for ever. Daniel, c. 6. v. 6.

Then said Daniel unto the King, O King, live for ever. Daniel, c. 6. v. 21.

Nº 29.

Tho' o'er my brow
The rich tiara nods with peerless gems. Verse 424.

The tiara was of Assyrian origin, and invented by Semiramis, as we learn from Justin: “Igitur brachia ac crura velamentis, caput tiarâ tegit; et ne novo habitu aliquid occultare videretur, eodem ornatu et populum vestiri jubet, quem morem vestis exinde gens universa tenet.” L. 1. c. 2. According to Xenophon, it was the royal prerogative of the Persian King to wear this ornament in an erect form on his head: Τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν Βασιλεῖ μόνῳ ἔξεστιν ὄρθην ἔχειν. De Exped. Cyri, c. 2. p. 287. Ed. 1625. This custom was burlesqued by Aristophanes in his Comedy of “Ορνίθες. The Περσικὸς ὄρνις, or cock, claims the royal emblem of authority in common with the great King of Persia, as bearing this erect ornament on his head, and having this appellation:

“Ως τε καλεῖται Περσικὸς ὄρνις ἀπὸ τῆς ἀρχῆς ἐτ’ ἔκεινος
Διὰ ταῦτ’ ἂρ’ ἔχων καὶ νῦν ὡσπερ Βασιλεὺς ὁ μεγας διαβάσκει,
Ἐπὶ τῆς κεφαλῆς τὴν κυριασίαν, τῶν ὄρνιθων μόνος ὄρθην. V. 487.

Here the Scholiast observes, that all the other Persians wore a folded tiara projecting on the forehead, but the kings an erect one. Hesychius, in his definition of *τιάρης* calls it λόφος τῆς περικεφαλαῖας, the crest of the head. And Suidas not only corresponds with this evidence, but confirms it with an historical anecdote on the word *τιάρα* in his Lexicon, as follows. The Spartan Demaratus, who attended Xerxes to Athens, having obtained the royal promise on a fortunate event to solicit a boon, requested him to permit his entry

into Sardis with the erect tiara on his head. It is curious, that Plutarch has recorded this same anecdote, with the variation alone of substituting $\kappa\iota\theta\alpha\rho\iota\nu$, instead of $\tau\acute{\iota}\alpha\gamma\alpha\nu$. Plutarchi Vitæ, vol. 1. p. 279. Ed. 1729. But these words are synonymous. Seneca, who also cites this fact, has done it without this deviation, and in terms of expression too interesting not to be inserted : “ Itaque Xerxes, pudore, quam damno miserior, Demarato gratias egit, quod solus sibi verum dixisset ; et permisit petere quod vellet ; petit ille, ut Sardes maximam Asiæ civitatem curru vectus intraret rectam capite tiaram gerens ; id solis datum regibus : Dignus fuerat præmio, antequam peteret ; sed quam miserabilis gens, in quâ nemo fuit, qui verum diceret regi, nisi qui non dicebat sibi ! ” Tom. 1. p. 814. Ed. 1672. It deserves to be mentioned, that the Kings of modern Persia have been represented as claiming an exclusive privilege by wearing a corresponding ornament on their heads, of a similar form to this ancient tiara. The King alone, says Tavernier, in his Travels to Persia, wears the heron tops on his bonnet. Ed. 1684. Sir John Chardin cites a Persian song in honour of Haly, where this verse occurs : “ The crown of Gerashed is cloudy and tarnished before the heron tuft of thy turban.” P. 406. Ed. Lon. 1686. And in the address of Mahammed Kouli-Kaan to Abas the Second, cited by the same author, we read, as follows : “ Did I not see thee with the heron tuft upon thy head, and observe the great honour which the Grandees pay thee, there is nothing that I should take thee for less than the King of Persia.” P. 141. Coronation of Solyman. Ed. 1686. This Traveller has inserted a Plate of this Persian ornament, P. 39 & 40. Ed. 1686.

Nº 29.

When Tycta's annual pomp proclaims thy birth.

Verse 430.

Herodotus and Athenæus have both recorded, that a royal feast was given annually by the Persian King on his birthday. This was called Tycta in the Persian and Teleion in the Græcian language, as they both inform us. Herodotus, l. 9. c. 109, & Athenæus, l. 4. c. 10. Though Plato does not mention by name this festival, he probably alludes to it in the following passage of his first book on Alcibiades : “ When the Persian King’s eldest son, entitled to the succession of the throne, is born, all the Persians at first celebrate the day with festivity ; and Asia afterwards with sacrifices and feasts observes this birthday of their monarch.” Tom. 2. p. 120. Ed. 1578. Xenophon in his Cyropædia makes Cyrus allude to the same institution of this festival, when he remarks to Astyages, “ that he was afraid to taste the wine, since he observed, that the Cupbearer poured such poison into it on that day of solemnity, that the guests tottered both in their minds and bodies.” Histor. l. 1. p. 10. Ed. 1625. It is a remark of Reland in his chapter on Tycta (De Vet. Ling. Persar. p. 255) that this Persian festival was probably the origin of that celebrated by Herod on his birthday ; and his corresponding promise to the daughter of Herodias, recorded by the two Evangelists, seems to confirm this idea. St. Matthew, c. 14. v. 6. & St. Mark, c. 5. v. 21. Reland is convinced of it, and thus exclaims, “ Quis non videt vestigia hujus ritūs Persici in facto Herodis ? ” Dissertatio 8, p. 258: (1713.)

Nº 30.

Thou wilt indulge Amestris with a boon
By Eastern custom and by Persia's law
Irrevocably fix'd?

Verse 436.

This request of Amestris is founded on Herodotus, but the object of it in the sequel of the drama is diversified from the account of the Historian, where it occurs in his Calliope, or book the ninth (c. 107 to 113). Plutarch records the Persian custom of demanding a gift, and the obligation, that the donor should consent to confirm the engagement at all events. Νόμος δὲ ὅντος ἐν Πέρσαις δωρεὰν αἰτεῖν τὸν ἀναδειχθέντα, καὶ διδόναι τὸν ἀναδειξαντα πᾶν τὸ αἰτήθεν. Plutarchi Vitæ, vol. 5. p. 305. Ed. 1724.

Nº 31.

Did he, did Xerxes
Solicit thee with his intriguing love? Verse 466.

The passion of Xerxes for the Wife of Masistes is recorded by Herodotus. He tells us, that the King, finding he could not prevail upon her with presents, declined any force from respect to his brother Masistes; the same consideration was also a restraint, because she knew that he would not offer any violence to her person. L. 9. c. 107. The name of Pallene for the Consort of Masistes is of my own invention, since I could not find in ancient history her real appellation ever mentioned.

Nº 32.

To Selene's orb
I pour'd my fervent strains of filial hymns. Verse 499.

We are told by Diodorus Siculus, that the Persian Artemis was honoured in a distinguished manner, and that her veneration was extended even to his own time. L. 5. c. 344. vol. 1. p. 394.

Ed. 1746. Plutarch asserts, that all the barbarians beyond the Euphrates esteem the Persian Artemis beyond any other Deity. *Plutarchi Vitæ*, vol. 3. p. 170. Ed. 1723. In another passage he tells us, that the Artemis of Ecbatana was denominated *'Aρεῖτις*. Vol. 5. p. 306. Ed. 1723. Under this title of *'Aρεῖτις*, with the difference of only one letter, she thrice occurs in Strabo. L. 11. p. 779, & l. 12. p. 839, & l. 15. p. 1066. Ed. 1707. According to Hesychius, this Persian goddess was called *Ζαρῆτις*, Zaretis. *Vox Ζαρῆτις* in Lexicon. And it is curious that Strabo records a temple of Artemis under the name of *Τὰ Ἀξαρία*, which was destroyed. L. 16. p. 1080. Ed. 1707. In Pliny we read, that a magnificent temple of Diana was situated at Susa, near the river Eulæus. *Hist. Nat.* l. 6. c. 27. Pausanias mentions, that the Lydians erected the statue of Adrastus in brass before the shrine of the Persian Artemis. L. 6. c. 6. p. 537. Ed. 1696. Josephus mentions another temple of this goddess, at Elymais in Syria. L. 12. c. 13. And Tacitus has these words, “*Altius Hierocæsienses exposuere Persicam apud se Dianam, delubrum rege Cyro dicatum.*” *Annal.* l. 3. c. 62. The learned Reland in his Miscellaneous Dissertations has inserted a chapter on Anaitis, in his Discourse *De Reliquiis Veteris Linguæ Persicæ*, c. 12. p. 118. Ed. 1717. There is a curious piece of Antiquity near Dunvegan in the Isle of Sky, which is now called a temple of the Goddess Anaitis by the learned, and by the country people Ainnit, as Boswell in his Tour to the Hebrides reports. P. 263 & 266.

Nº 33.

I left a nymph in Susa's lilyed plain,
The fairest flower of Hebe.

Verse 546.

The epithet “lilyed,” applied to Susa, has an historical allusion. This city derived its appellation from *σύσσον*, a lily, so denominated by the Phœnicians and Phrygians, as the author of the *'Επυκολό-*

γικον Μέγα informs us : Τὰ γὰρ λείρια ὑπὸ τῶν Φοινίκων σῆσα λέγεται σῆσον δὲ τὸ κρῖνον ὑπὸ Φρυγῶν λέγεται. Vox σῆσιον. p. 722. Ed. 1594. Stephanus Byzantinus calls Susa the celebrated Persian city, and the work of Memnon. Its appellation, continues he, is derived from the numerous lilies growing in it, which the Barbarians term Σῆσα. Vox Σῆσα, p. 678. Ed. 1694. Athenæus asserts, that the Persian Kings always passed their winter in Susa, which, as Aristobulus and Chares declared, was so called from the amenity of its site, for the *κρίνον*, or lily, was in the language of the Græcians announced σῆσον. L. 12. c. 2. p. 513.. Ed. 1612. We probably ought to trace the original name of Susa still higher, since it is called Shushan in the book of Esther (c. 2. v. 3 & 5.) And Buxtorf defines Shushan, in his Hebrew Lexicon, to imply a lily. It is curious, that Herbert, in his Travels, should have communicated to us, that the Duke of Shiraz, lord of Susiana in his time, yearly celebrated a feast of lilies. P. 140. Ed. 1634. And the modern Persians have a quantity of lilies, as reported by Harris in his Description of the Empire of Persia. Collection of Travels, vol. 2. p. 883. Ed. 1764.

N° 34.

As near Mæander's silver stream
The royal plane with golden gleam
 Illumes the flowery spray.

Verse 585.

The resemblance of a monarch to a beautiful tree is sanctioned by Oriental poetry in the Old Testament :

Son of man, speak unto Pharaoh King of Egypt, and to his multitude : Whom art thou like in thy greatness ?

Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature ; and his top was among the thick boughs.

To whom art thou like in glory and in greatness among the trees of Eden? Ezekiel, c. 31, v. 2, 3, & 18.

Ezekiel, c. 31. v. 2, 3, & 18.

And thus Daniel interpreted the dream of Nebuchadnezzar:

The tree that thou sawest, which grew and was strong, whose height reached unto the Heaven, and the sight thereof to all the earth : It is thou, O King, that art grown and become strong.

Daniel, c. 4. v. 20 & 22.

This comparison of Xerxes to a plane has still a more peculiar connexion, founded on the testimony of Herodotus: this historian records in his Polymnia, or seventh book, that as Xerxes was travelling through Lydia, he saw a planetree so beautiful, that he adorned it with gold near the river Maeander, and assigned the custody of it to a noble Persian of the immortal band: Ταύτην ἴων ὁ Ξέρξης τὴν ὄδὸν εὗρε πλατάνιστον τὴν κάλλεος εἴνεκα δωρησάμενος κόσμῳ χρυσέῳ καὶ μελεδώνῳ αὐθανάτῳ ἀνδρὶ ἐπιτρέψας. L. 7. c. 31. And Xenophon in his Græcian History has mentioned this celebrated golden plane: Ἐπεὶ καὶ τὴν ὑμετέρην ἀν χρυσὴν πλάτανον ὡχ ἵκανην ἔφη εἶναι τέττιγι σκιάν παρέχειν. L. 7. p. 622. Ed. 1625. Athenæus also mentions both a golden plane and vine, adorned with emeralds, and other precious stones, under which the Kings of Persia gave audience. Herodotus relates, that when Xerxes asked who Pythius was, he received this answer: "Pythius," said they, "is the person who presented your father Darius with a planetree and vine of gold, and after you is the richest man we know in the world." Ω Εασιλεῦ, Ἐτός ἐστι ὃς τοι τὸν πατέρα Δαρεῖον ἐδωρήσατο τῇ πλατανίστῳ τῇ χρυσέῃ καὶ τῇ ἀμπέλῳ ἢς καὶ νῦν ἐστι πρῶτος ἀνθρώπων πλέτω τῶν ἡμεῖς ἴδμεν μετά σε. L. 7. c. 27. Pliny also corresponds with Herodotus in this anecdote. L. 33. c. 10. All these authorities conspire to prove the estimation in which this tree was held by the ancient Persians. Brissonius has illustrated this subject in his treatise De Regio Persarum Principatu. L. 1. p. 69. Ed. 1591.

Nº 35.

At thy command the parting main,
 Great King, stood link'd with naval chain,
 And Persia rode the wave. Verse 595.

Hence, from the marvellous conversion of the elements by Xerxes, we find him characterized by Parmenion in an elegant epigram of the Anthologia, as the sailor of the Continent, and the pedestrian of the Ocean :

*Tὸν γαῖας καὶ πόντου ἀμειφθείσασι κελεύθοις,
 Ναύτην ἵπεισον, πεζοπόρον πελάχευσ.* L. 1. ep. 7. v. 2.

Cicero has alluded to these marvellous events with sublime eloquence, “ Ut, si Xerxes cum tantis classibus, tantisque equestribus, et pedestribus copiis, Hellesponto juncto, Athone perfosso, maria ambulavisset, terramque navigasset, si cum tanto impetu in Græciam venisset.” De Fin. Bon. et Mal. l. 2. c. 34.

Lucan also thus alludes to it :

Tales Fama canit tumidum super æquora Xerxem
 Construxisse vias, multum cum pontibus ausus,
 Europamque Asiæ Sestonque admovit Abydo,
 Incessitque fretum rapidi super Hellesponti. L. 2. v. 675.

This bridge of Xerxes was greatly celebrated by Antiquity ; and we learn from Herodotus, that the passage from Abydus to the opposite shore, where the bridge was constructed, contained the space of seven stades : *Ἐστι δὲ ἐπτὰ στάδια εἰξ Ἀβύδος ἐς τὴν απαντίον* L. 7. c. 34. Juvenal has recited these wonderful operations, and cast a satire on the credulity of Græce with a severe sarcasm :

Creditur olim
 Velificatus Athos, et quidquid Græcia mendax
 Audet in historiâ ; constratum classibus iisdem,
 Suppositumque rotis solidum mare. Sat. 10. v. 177.

Nº 36.

At thy behest his pineclad head
 Old Athos bow'd, and scoop'd his bed
 To bid the Ocean lave.

Verse 594.

Here I refer to the evidence entered in the preceding Note ; but will add what Justin has thus expressed in concise, but powerful language, relative to this act of Xerxes : “ *Veluti Naturæ ipsius dominus, et montes in planum ducebant, et convexa vallium æquabant.* ” L. 2. c. 10. And this epigram of Petronius deserves to be added to this testimony :

Hic, quem cernis, Athos, immissis pervius undis,
 Flexibus obliquis circumeundus erat ;
 Accepit magno deductum Nerea fluctu,
 Perque latus misit maxima bella suum :
 Sub tanto subitæ sonuerunt pondere classes,
 Cæruleus canâ sub nive pontus erat.
 Idem commisit longo duo litora ponte
 Perses, et fecit per mare miles iter.

Maittaire, Corpus Poet. Lat. vol. 2. p. 1574.

To conquer Nature by counteracting the Elements, seems to have been the mad ambition of Xerxes. Herodotus assigns it to his own ostentation in the following words : “ My own conjecture leads me to think that Xerxes commanded this entrenchment to be made for the sake of displaying his own power, and the memory of his name. For when he had it in his power to have passed his vessels through the Isthmus without trouble, he ordered them to perforate a trench, so as to admit through its latitude two ships sailing abreast.” Ως μὲν ἐμὲ συμβαλλεόμενον εὐρίσκειν μεγαλοφροσύνης εἴνεια αὐτὸς Ξέρξης, ὃρύσσειν ἐκέλευε, ἐθέλων τε δύναμιν ἀποδείχνυσθαι, καὶ μνημόσυνα λιπέσθαι παρεὸν γὰρ μηδένα πόνον λαβόντας τὸν ισθμὸν τὰς νέας

διαιρύσαι, ὡρίσσειν ἐκέλευε διώρυχα τῇ θαλάσσῃ εὖρος ὡς δύο τριήρεας πλέειν ὅμως ἐλαστρεομένας. L. 7. c. 24. Alexander seems to have entertained the same opinion, for when he was advised by the artist Stasicrates to convert the mountain of Athos into his statue, he replied to him, according to Plutarch, in these words, “ Suffer Athos to remain untouched, for it is sufficient that it should remain a monument of the insolence of one king.” “Εα δὲ μένειν, εἶπε, τὸν Ἀθω κατὰ χώραν ἀρκεῖ γάρ ἐνὸς Κασιλέως ἐνθρίσαντος εἶναι μυημένον. Plutarchus, vol. 2. p. 335. Ed. 1620.

Nº 37.

By the dark sleet of iron shower
 Bright Sol eclips'd laments his power,
 And darts his feeble ray.

Verse 597.

Herodotus informs us, that the Spartan Dieneces having heard from a Trachinian, that when the Barbarians discharge the artillery of their arrows, they envelope the Sun from the multitude of them, the undaunted warrior replied, “ that if the Sun were so intercepted, the battle would then be fought under the shade.” Ἀποκρυπτόντων τῶν Μῆδων τὸν ἥλιον, ὑπὸ σκιῆς σοιτο πρὸς αὐτὸς οὐ μάχη, καὶ οὐκ ἐν ἥλιῳ. L. 7. c. 226. In Himerius we find a corresponding imagery, when he says, Τῷ μὲν γάρ τοξεύων τὸ φῶς ἀπέκρυψεν. In Polemarchico, Photii Bibliothecâ, p. 1108. Ed. 1653. This Himerius is recorded in Suidas to have been a Sophist in the reign of Julian, and to have been a native of Bithynia; ἔγραψε μελέτας, he composed declamations. Suidas, vox Ἰμέριος. See also Photius, where Himerius is inserted with his military oration, where Xerxes is represented with great eloquence and vehemence of indignation, and which to curtail would be injustice, and to translate within the compass of this Note would be prolixity. Seneca twice mentions apposite allusions to the immediate object now before me: “ Vix patere cœlum satis ad emittenda omni manu tela.” De Benef. I. 6.

c. 31. “Quid? tu putas, cum stolidus ille rex multitudine telorum diem obscurâset, ullam sagittam in Solem cecidisse?” De Const. Sapien. tom. 1. p. 395. Ed. 1672. And Petronius, in an epigram, has strongly expressed it in the following manner :

Perses magnus adest, totus comitatur euntem

Orbis; quid dubitas, Græcia, ferre jugum?

Mundus jussa facit, Solem texere sagittæ;

Calcatur pontus, fluctuat altus Athos.

Maittaire, Corpus Poet. Latin. vol. 2. p. 1574.

Nº 38.

By the unnumber'd Persian host
Exhausted Lakes their fountains lost,

And vanish'd far away.

Verse 600.

Herodotus, after computing the aggregate number of the Persian Army, says, that he is not astonished, that it was reported that the streams of some rivers were insufficient for this multitude, but rather how so many myriads were supplied. L. 7. c. 187. And in another passage he records, that of all the rivers of Thessaly, the Onochonus only had not a sufficient quantity of water for the use of the army, and that the Apidanus, the greatest river of Achaia, could hardly afford enough for the supply. L. 7. c. 196. The Historian had before related, that the Scamander had failed (l. 7. c. 42) and that Melana was completely exhausted (l. 7. c. 58) and also the river Lyssus (l. 7. c. 108). We have also the concurrent testimony of Diodorus Siculus in support of this wonderful event: “The things, regarding the multitude of the forces of Xerxes, are not to astonish us,” says he; “for perennial rivers were exhausted by them, and the seas were covered by the masts of their ships.” Φασὶ γὰρ τὴς ἀεινάες ποταμὸς διὰ τὴν τῷ πλήθει συγέχειαν ἐπιλιπεῖν, τὰ δὲ πελάγη τοῖς τῷν νέων ἰστίοις κατακαλυφθῆναι.

L. 11. c. 5. tom. 1. p. 408. Ed. 1746. The Roman historians confirm the same evidence. In Justin we read : “ Jam Xerxes septingenta millia de regno armaverat, et trecenta millia de auxiliis, ut non immerito proditum sit, flumina ab exercitu ejus siccata, Græciamque omnem vix capere exercitum ejus potuisse.” L. 2. c. 10. And Quintus Curtius makes Alexander say, “ These were the people that had made war upon Greece through the insolence of Darius first, and then of Xerxes ; who required no less than all the water as well as land, even to drinking their very fountains dry, and consuming all their provisions.” Digby’s Version of Quintus Curtius, vol. 1. p. 176. l. 3. Ed. 1726. The poetical authority of Juvenal must be added to this testimony :

Credimus altos Defecisse amnes, epotaque flumina Medo Prandente.	Satyra 10. v. 178.
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Nº 39.

From Susa to Persepolis, and thence From Ecbatana to our Babylon, Be joy proclaim’d !	Verse 605.
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These Cities of Susa and Ecbatana are coupled together twice by Æschylus in his Tragedy of Πέρσαι :

Οἵτε τὸ Σάσων, ἵδ' Ἐκβατάνων.	V. 16.
Ἄστυ τὸ Σάσων, ἵδ' Ἐκβατάνων.	V. 535.

And Milton in his Paradise Regained has united Persepolis, Ecbatana, and Susa together, in the following lines of the third book :

Persepolis His city there thou seest, and Bactra there ; Ecbatana her structure vast there shows, And Hecatompylos her hundred gates. There Susa by Choaspes amber stream.	V. 289.
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Hence it appears both from Æschylus and Milton, that the antepenultima of Ecbatana is short, and must consequently be so pronounced in my drama where I have so used it. There were two great Cities denominated Ecbatana: the one in Media, and the other in Persia. This appears from Herodotus in his Thalia or third book of his history, and is proved by the following event: “Cambyses, being thus wounded, asked the name of the City, and was informed, that the place was called Ecbatana: He had formerly received an Oracle from Butus, that he should end his life in the City of Ecbatana; and therefore imagined he should die an old man in the place of that name in Media, where all his treasures were; but the Oracle meant no more than the Syrian Ecbatana: Thus, having heard the name of the City, though vexed with the injury of the Magi, and afflicted with the wound, he recovered his understanding, and rightly interpreting the sense of the Oracle said, Fate has decreed that Cambyses son of Cyrus shall die in this place.” Littlebury’s *Hérodotus*, vol. 1. p. 286. Ed. 1723. According to Strabo, Ecbatana was the residence of the Persians in the winter season. Καὶ ἦν τὰ Εκβάτανα χειμάδιον τοῖς Πέρσαις. L. 11. p. 795. Ed. 1707.

As to Persepolis, Diodorus Siculus calls it the metropolis of the Persian Cities. Τὴν δὲ Περσέπολιν μητρόπολιν ἔσαν τῶν Πέρσων έσωσιλείας ἀπέδειξε τοῖς Μακεδόσι. L. 17. vol. 2. p. 214. Ed. 1746. And Pliny calls it Caput Persici regni. L. 6. c. 25. And Justin records, that Alexander “expugnat et Persepolim, caput Persici regni, urbem multis annis illustrem, refertamque orbis terrarum spoliis quæ interitu ejus primum apparuere.” L. 11. c. 14. We read in Quintus Curtius, that Alexander declared to his Macedonians, “That no City had been more mischievous to the Greeks, than this seat of the ancient Kings of Persia: From hence came all those vast armies; from hence Darius first, and then Xerxes made their impious wars upon Europe: It was therefore necessary to raze it, to appease the manes of their

ancestors." Digby's Translation of Quintus Curtius, vol. 1. b. 5. c. 6. p. 293. Ed. 1726. The immense treasures, arising from the spoliation of Persepolis, are then described by this historian in the same chapter; and in the subsequent one he informs us, "that Thais, heated with wine, told Alexander that he could not do any thing that would more oblige all the Greeks, than if he burnt the palace of the Kings of Persia: that they expected this by way of reprisal for those Towns which the Barbarians had destroyed." Do. c. 7. p. 297. "The King not only heard it with patience, but, eager to put it into execution, said, 'Why do we not revenge Greece? Why do we delay setting fire to the Town?' The King shewed them the example, and was the first that set fire to the palace, after which his guests, servants, and concubines, did the same." Do. c. 7. p. 298. Such was the unparalleled catastrophe of this venerable monument of antiquity, which had been built by Cyrus, that I must insert the words of the author in the powerful and apposite language adopted by him and his Translator. "This was the end of the noblest City of the East, from whence so many Nations received their Laws; which had been the birthplace of so many Kings; formerly the chief Terror of Greece; had fitted out a Fleet of a thousand sail of Ships, and sent out Armies, that like an inundation almost covered all Europe, had laid bridges over the Sea, and hollowed Mountains to make the Sea a passage; and in so long a time, as has elapsed since its destruction, never was rebuilt." Do. c. 7. p. 298.

In regard to the City of Babylon, I must refer the reader to the full and entertaining account of it, as inserted in the first book, or Clio of Herodotus, and extending from Chapter 178 to 188 in the original, or from page 111 to page 117 in the first volume of the Translation of it by Littlebury, and the third Edition of it in 1723. He will there find the architecture and dimension of this magnificent City, with its circumference and all its appendages,

minutely described; and its division into two parts, as separated by the River Euphrates, together with the Towers and Temples, Chapels and Statues, Works, Lakes, and Canals, of the two Queens Semiramis and Nitocris; and the monumental Sepulchre of the latter, with the inscription over the gate of the City, and that found in the reign of Darius, when the tomb and treasure were disclosed. The future fate attending this imperial City, I will here endeavour to state concisely. It was taken for the first time by Cyrus, as Herodotus, after recording the events and stratagems of the siege, has informed us. L. 1. c. 191. The same Historian, in his Thalia, or third book, will furnish us with the sequel of the subsequent capture of this great City, as follows. "Zopyrus acquired so great credit in Babylon, that he was constituted general, and had the guard of the City committed to his care. But when Darius advanced with his whole Army to surround the body of the place, pursuant to the agreement they had made, then Zopyrus discovered his treachery; for whilst the Babylonians were defending themselves from the walls against the Army of Darius, Zopyrus opened the gates of Belus and Cissia, and introduced the Persians into the City: Those who saw this traitorous action fled into the Temple of Jupiter Belus, and those who perceived nothing of what passed, continued in their several posts, till they were informed in what manner they had been betrayed. Thus Babylon was taken a second time; and Darius becoming master of the place, not only demolished the walls and gates, which had been left entire by Cyrus, but commanded about three thousand of the principal Leaders to be impaled, and then gave leave to the rest to continue in their habitations: And because the Babylonians had strangled their women, as I said before, in order to prevent the consumption of their provisions, he took care to furnish them with wives, that they might not be destitute of children, and to that end enjoined the neighbouring Provinces to send a certain number of Women to

Babylon, amounting in all to fifty thousand." L. 3. c. 159. After this period, we are told by Strabo, that Xerxes destroyed the celebrated tomb of Belus at Babylon, which Alexander wished to restore, but died before the accomplishment of the object which required such an enormous expense and labour to execute. No one afterwards attempted it. The remainder of the City was then destroyed, partly by Time and partly by the Persians, and by the negligence of the Macedonians, but particularly by the City of Seleucia being built so adjacent by Seleucus Nicator near the river of Tigris, which rivalled it in magnitude and eminence; so that Babylon became a very desert, and that poetical verse might be applied to it, as had been done by a dramatick author to the City of Megalopis. Ἐρημία μεγάλη ἐστιν ἡ Μεγάλη πόλις. Strabo, l. 16. p. 1073. Ed. 1707. Pliny has given of Babylon a corresponding account as Strabo in the following passage: " Cæterum in solitudinem rediit, exhaustâ vicinitate Seleuciæ ob id conditæ à Nicatore intra nonagesimum lapidem in confluente Euphratis fossâ perducti atque Tigris." Hist. Nat. l. 6. c. 26. Strabo also mentions, that another cause greatly contributed to the spoliation of Babylon, which arose from the αξυλία, or want of timber, in the country; the architects constructed houses from the beams and columns arising from the palmtrees, and bituminated portals with the asphaltos are consumed for the sake of procuring fire. Διὰ δὲ τῆς ὑλῆς σπάνιν ἐκ φοινίκων ξύλων αἱ οἰκοδομαὶ συντελῶνται καὶ δοκοῖς καὶ στύλοις· περὶ δὲ τὰς στύλους στρέφοντες ἐκ τῆς καλάμης σχοινία περιτιθέασιν· εἴτ' ἐπαλείφοντες χρώμασι καταγράφοσι· τὰς δὲ Θύρας ἀσφάλτῳ υψηλαὶ δὲ καὶ αὐταὶ καὶ οἱ οἴκοι καμαρωτοὶ πάντες διὰ τὴν αξυλίαν. Strabo, l. 16. p. 1074. Ed. 1707. Hence we must proceed to Pausanias, who says, that at Babylon, the greatest City which the Sun ever beheld, there remained nothing but a wall. Βαβυλῶνος δὲ ταύτης ἥπτινα εἴδε πολέων τῶν τότε μεγίστην ἦλιος, οὐδὲν ἔτι ἦν εἰ μὴ τεῖχος. L. 8. c. 33. p. 668. Ed. 1696.

Nº 40.

Bid nectar, sparkling from Choaspes' stream,
Unite with Syrian grape to crown the goblet. Verse 607.

We read in the Clio of Herodotus, that when the great King leads his Army in person; he has with him cattle and other provisions in abundance. The water he drinks is brought from the River Choaspes, which runs by Susa, for the Kings of Persia drink of no other. This water, being first boiled and preserved in vessels of silver, is loaded on many waggons drawn by mules, and carried after him wheresoever he goes. Cited from Littlebury's Herodotus, vol. 1. p. 118. Ed. 1723. And Ælian, in a chapter of his Various History, speaking of Xerxes, says, that the water of Choaspes was a constant companion always in his tour; and, when once by accident this water failed, he esteemed a man as his benefactor and preserver of his life, who brought to him a little supply from the stream of Choaspes, although it was not clear of impurity. L. 12. c. 40. vol. 2. p. 786. Ed. 1731. From this favourite attachment to this distinguished River by royal indulgence, we find in Tibullus, that he calls it Regia lympha Choaspes. L. 4. Carmen 1. v. 140. And Milton has dignified it in his Paradise Regained, by pronouncing it,

Choaspes, amber stream,
The drink of none but kings. B. 3. v. 289.

The excellence of the Syrian grape is supported by the testimony of Strabo, who tells us, that the Persian Kings had fallen into great luxury from their opulence, and he includes their Chalybonian wine from Syria under this article. L. 15. p. 1068. Ed. 1707. Athenæus asserts, that the Monarch of Persia drank the Chalybonian wine alone, which came from Damascus in Syria, where the Persians had planted it, according to Posidonius. L. 1.

c. 22. p. 28. Ed. 1612. Plutarch too enumerates the Chalybonian wine among the objects of Persian luxury. Vol. 2. p. 342. Ed. 1620.

N° 41.

And let each Persian guest assembled here
Quaff the sweet antidote of human cares. Verse 609.

According to Herodotus, the Persians were much attached to the indulgence of wine. *Οἶνῳ δὲ κάρτα προσκέαται.* L. 1. c. 133. We read in Athenæus, that Darius, who slew the Magi, had this inscription on his monument, *Ἡδυνάμων καὶ οἴνον πίνειν πολὺν, καὶ τᾶτον φέγειν καλῶς.* “I was enabled to drink much wine, and to support it well.” L. 10. p. 434. Ed. 1612. But Ctesias and Douris are both cited by Athenæus to prove, that the Persian Monarch was only indulged with the freedom of intoxication at the annual festival of Mithras. This passage immediately follows the preceding one. Ælian records, that the Persians are very much accustomed to excess of wine, and they challenge each other with rivalry in potation. *Οἰνοῖ πρὸς τὸν πότον, ὡς πρὸς ἀντίπαλον ἀποδυόμενοι.* Varia Historia, tom. 2. p. 712. Ed. 1781. Quintus Curtius also relates, that the Kings and Noblemen of Persia take great delight in licentious entertainments; and the Babylonians are very much addicted to wine, and the consequences of drunkenness. Digby’s Version of Quintus Curtius, vol. 1. p. 275. Ed. 1726. And Xenophon, painting the violation of former institutes among the Persians, compared with their degenerate corruption, observes, “that they drink so much, that they themselves are exported instead of having any importation, since they are disabled from leaving the banquet in an erect posture.” *Τοσῦτον δὲ πίνουσιν, ὥστε ἀντὶ τῷ εἰσφέρειν αὐτοὶ ἐκφέρονται, ἐπειδὴν μηκέτι δύνωνται ὄρθουμενοι ἔξιέναι.* Xenophon, p. 240. Ed. 1625.

Nº 42.

Let Achæmenian nard with Cassia's balm
In aromatick shower perfume the palace. Verse 611.

The Goddess of Pleasure, Voluptas, exhaling Achæmenian odour, is thus painted by Silius Italicus :

Altera Achæmenium spirabat vertice odorem.

L. 15. v. 23.

The one breath'd Persian odours from her head,
Her amber hair upon her shoulders spread.

Ross's Translation, b. 15. p. 420. Ed. 1661.

Horace twice refers to this Oriental article of luxury:

Nunc et Achæmenio
Perfundit nardo juvat. · Epod. 13. v. 13.

Nec Falerna
Vitis, Achæmeniumque costum. Odæ, l. 3. 1. v. 44.

He also tells us the origin of this word, by alluding to the Persian Monarch Achaemenes :

Num tu quæ tenuit dives Achæmenes ?

Odæ, l. 2. 12. v. 21.

Arrian records, that Alexander in Asia found such a prodigious quantity of the odoriferous nard, that the most delightful fragrance was diffused when it was trampled by his Army. *De Exped. Alex.* l. 6. p. 422. Milton has united cassia with nard in his *Paradise Lost*, when the Angel came

Into the blissful field, through groves of myrrh,
And flow'ring odors, cassia, nard, and balm.

Book 5. v. 293.

N^o 43.

Each animal of costly pride shall bleed ;
The patient camel, and the stately ox,
The prancing steed, shall all be sacrific'd
To grace our banquet.

Verse 615.

These animals were not only sacrificed, but devoured by the Persians. "They are persuaded," says Herodotus, "that every man ought to celebrate his birthday above all other days, and on that day more than others they have a greater abundance of provisions : The most opulent of them have then an ox, camel, horse, and ass, roasted entire in furnaces of their dwellings, and set before them." L. 1. c. 133. According to Athenæus, a thousand of victims is daily sacrificed for the Persian King. These consist of horses, camels, oxen, asses, stags, and sheep. L. 4. p. 145. Ed. 1612. Strabo asserts, that the Magi who guarded the sepulchre of Cyrus, had the allowance of a sheep daily, and a horse monthly, for their provisions. L. 15. p. 1062. Ed. 1707. We learn from Polyænus, that Alexander saw, in the Palace of Persia, the number of thirty horses engraved on the brazen pillar among the articles for the royal dinner. L. 4. c. 3. p. 356. Ed. 1691. We read in Xenophon, that Cyrus sacrificed to Jupiter an holocaust of bulls, and an holocaust of horses to the Sun. De Inst. Cyri, l. 8. p. 216. Ed. 1625. And we are informed by the same author, that Cyrus intended to honour Abradatus with a sacrifice of oxen and horses to his memory. De Inst. Cyri, l. 7. p. 184. Ed. 1625. It is curious, that the modern Persians should have festivals and sacrifices of camels, as well as repasts from them. Tavernier, in his Travels, declares it. Persian Travels, b. 4. c. 7. Ed. 1684. Herbert asserts, that in some Buzzars camel, or mutton, cut in mammocks or small bits, put upon scuers and

carbonaded, or roasted in the fire, they sell. Oriental Indyes, p. 150. Ed. 1634. Thevenot describes a festival at Ispahan called the sacrifice of the Camel ; and tells us, that the inhabitants in the several quarters of the City fight with each other for their respective portions, and some fall annual victims themselves to their own devotion of appetite for this food. Voyages, tom. 5. p. 379. Ed. 1689. Fryer in his Account of his Travels in East India and Persia thus relates : “ At the beginning of April they have a proper feast of their own, where the Emperor is to give the People of Suffohaun a Camel to be slain, which they lead about the streets with a confused noise, being dressed very fine with flowers and garlands for the altar ; and being brought to the Priest, he cuts the throat, and burns the entrails, distributing to each principal ward of the City the several quarters, to be eaten publickly after they are roasted.” Travels in Persia, Letter 5. p. 401. (1698.)

Nº 44.

And shall fall beneath
The Magi's wand to light the hallow'd flame,
While chaste libations pour'd shall bathe the ground.

Verse 617.

The presence of a Magus at a Persian sacrifice was essentially requisite ; for without one, says Herodotus, it is not legal to make it. *Ἄνευ γάρ δὴ μάγος οὐ σφι νόμος ἐστὶ θυσίας ποιέεθαι.* L. 1. c. 132. It appears from Strabo, that the Magi, making their imprecations, use wands compacted of fine materials formed from the *μυρίκη*, or tamarisk tree. *Τὰς δὲ ἐπωδὰς ποιοῦνται πολὺν χρόνον ῥάβδων μυρικίνων λέπτων δέσμην κατέχοντες.* L. 15. p. 1065. Ed. 1707. Hyde in his History of the Religion of the ancient Persians and their Magi has a long dissertation De Virgarum Usu in his twenty-seventh chapter, (P. 345. Ed. 1700) but has cited neither the testimony of

Herodotus nor Strabo herein mentioned ; but he describes the tree of the tamarisk as now used and existing in Persia : “ Estque arbor in Perside frequens similis arbore Ghez seu Myricæ, & cum ejusmodi nodis ; folia autem similia sunt foliis Jasmini, sc. Jasmini faciem habet. Hujus etiam Virgas tempore Mussitationis manibus tenent Magi. P. 346. The libations of the Magi have also the historical sanction of Strabo. L. 15. p. 1065. Ed. 1707.

Nº 45.

And from my royal chest proclaim a prize,
Three thousand daricks.

Verse 621.

The darick was a Persian coin of gold, so denominated from Darius, who first coined it. We are informed by Xenophon, that this sum of three thousand daricks was equivalent to ten talents, and it was the royal present of Cyrus to the Soothsayer Silanus. “Ενταυθα Κῦρος Σιλανὸν καλέσας τὸν Ἀμβρακιώτην μάντιν ἐδωκεν αὐτῷ Δαρεικοὺς τρισχιλίους. De Exped. Cyri, l. 1. p. 262. Ed. 1625. According to Suidas, when Xerxes sent Ambassadors to Aristides, he offered to him three thousand daricks, but he refused them with this reply, “ that he did not want Persian riches, while he could enjoy such a homely diet.” The Lexicographer adds, that he probably alluded at that time to common bread. Οὐδὲν ἐπιστρέφεσθαι ἐφ τῷ Περσικῷ πλέτῳ, τοιαύτῃ χρώμενος διαιτῇ. “Ετυχε δὲ οὐκ ἐπιμελῆ τὸν ἄρτον προσφερόμενος. Vox Δαρεικός.

Nº 46.

If ingenious Art

Shall be the inventress of a novel pleasure. Verse 622.

We have the authority of Athenæus, who supports it on the testimony of Theophrastus, that the Persian Kings, under the influence of luxury, proclaimed a great sum of money by a herald

to the inventors of a new pleasure. Πέρσων φόσις έαστιλεῖς υπὸ τρυφῆς προκηρύττειν τοῖς ἐφευρίσκεσι τινὰ καινὴν ἡδονὴν ἀργυρίς πλῆθος. L. 4. p. 144. Ed. 1612. Xerxes adopted this Oriental custom, as we read in Cicero in his Tusculan Questions. “Nam Xerxes quidem refertus omnibus præmiis donisque fortunæ, non equitatu, non pedestribus copiis, non navium multitudine, non infinito pondere auri contentus, præmium proposuit qui invenisset novam voluptatem, quâ ipse non fuit contentus; neque enim unquam finem inveniet libido.” L. 5. c. 7. This anecdote is related too by Valerius Maximus: “Xerxes opum regiarum ostentatione eximiâ eo. usque luxuriâ gaudens, ut edicto præmium ei proponeret, qui novum voluptatis genus reperîsset.” L. 9. c. 1. p. 797. Ed. 1726.

N° 47.

No female suit Amestris asks today
 Of necklace, diadem, of zone, or veil;
 Nor the bright jewel from Pactolus' stream,
 Or Tmolus' golden sands. Verse 637.

We learn from Plato, who derived his intelligence from a respectable person who had travelled in an embassy to the King of Persia, that a large and fertile region, nearly equal in extent to a day's journey, was denominated by the Inhabitants there “the Queen's zone;” and another tract “the Queen's veil;” and various other places of equal goodness and beauty received their respective names from furnishing different ornaments of royal apparel to the same object. Platonis Opera, tom. 2. p. 123. Ed. 1578. Cicero corresponds with this information, and mentions the necklace, or ornament for that purpose, in the following passage: “Solere aiunt barbaros reges Persarum ac Syrorum plures uxores habere; his autem uxoribus civitates attribuere hoc modo: Hæc civitas mulieri redimiculum præbeat, haec in collum, hæc in crines: Ita populos

habent universos non solum concios libidinis suæ, verum etiam administros." In Verrem, l. 3. c. 33. vol. 3. p. 973. Ed. 1692. Athenæus records, that the Kings of Persia and Ægypt appropriate the income arising from the City of Antilla near Alexandria to their respective Queens for their zones at the period when he wrote. L. 1. p. 33. Ed. 1612. As to Pactolus and Tmolus, they are both mentioned together by Herodotus in his Terpsichore, or fifth book, as follows. Speaking of the City of Sardis he says, "that through the midst of it the river Pactolus runs, sweeping down grains of gold from the hills of Tmolus." L. 5. p. 328. Ed. 1779. And Euripides, in a choral song of his *Bacchæ*, exclaims with lyrick fervour :

"Ω πε, Βάκχαι,
Τμώλε χρυσορός χλιδᾶ.

V. 154.

I translate it thus :

O haste, ye Bacchæ, haste, and come
To hail Pactolus' stream,
That from the lofty brow of Tmolus flows
With goldillumining gleam.

It is curious that Tavernier, in his Travels, has reported that the sand of Pactolus still shines, and that it falls from the mountain Tmolus. B. 1. c. 7. p. 36. Ed. 1684.

N° 48.

Nor tower'd city
To swell my dow'r, and augment the train
Of royal vanity ; nor chosen troops
Selected from the Army for my nod. Verse 640.

That these were Persian presents offered to women is sanctioned by Herodotus in his Calliope, or ninth book, as follows : " Xerxes,

unwilling to comply, and endeavouring to get off by any contrivance he could invent, lest Amestris should make a plain discovery of an intrigue she only suspected before, offered her immense treasures with Cities and an Army to be solely at her disposal, which is one of the greatest presents that can be made in Persia."

Littlebury's Herodotus, vol. 2. p. 424. Ed. 1723. Ξέρξης δὲ παντοῖος ἐγένετο οὐ θελόμενος δοῦναι· κατ' ἄλλο μὲν θέλειν, φοβεόμενος δὲ "Αμιστρην" ἀλλὰ πόλις τε ἐδίδει καὶ χρυσὸν ἀπλετον καὶ στρατὸν τῷ ἔμελλε θέεις ἀρχεῖν ἀλλ' οὐ ἐκείνη· Περσικὸν δὲ κάρτα οὐ στρατὸς δῶρον.

L. 9. c. 108.

N° 49.

The royal present of Arteynte's life! Verse 646.

Here I have departed, in the plot of my drama, from the historical evidence of Herodotus, who records, that Xerxes was enamoured with the wife, and not the daughter of Masispes: He, therefore, at the festival of Tycta, was requested by Amestris to give the former, and not the latter, as the object of his donation. Ταύτην δὲ τὴν ἡμερὴν φυλάξασα οὐ "Αμιστρης χρήζει τῷ Ξέρξεω δοθῆναι οἱ τὴν Μασίστρην γυναικα". L. 9. c. 109. Since Arteynte was my Heroine, I thought it necessary to make this poetical deviation, and to represent the daughter, instead of the mother, as the victim demanded. This event suggests a striking analogy with the daughter of Herodias, who requested the head of John the Baptist, when she danced before Herod on his birthday, as stated by St. Matthew (c. 14. v. 6. to v. 11.) and St. Mark (c. 6. v. 21. to v. 28).

Nº 50.

I swear by Mithras' ever sacred light,
 By Cyrus' tomb, and by the rev'rend shade
 Of great Darius, thou beliest her fame. Verse 670.

The first of these lines is by accident omitted to be printed in the last edition of this Play in this year; but is inserted in the former edition of 1786, together with the Note, and ought to be adopted. This appeal to Mithras, or the Sun, has the sanction of historians. Artabazus in Xenophon thus uses it: Καὶ μὰ τὸν Μίθρην ἔγώ τοι ἔχθες, εἰ μὴ πολλοῖς διεπύκτευσα, οὐκ ἀν τοι εδυνάμων προσέλθειν. De Exped. Cyrii, l. 7. p. 195. Ed. 1625. "I swear by Mithres, that I could not have come to you yesterday, unless I had fought with many :" And Cyrus, in another passage of the same author, says to Lysander: Θαυμάζεις τύπο, ἔφη, ὡς Λύσανδρος; ὅμνυμι σοι τὸν Μίθρην, ὃταν περ υγιαινῶ μὴ πώπότε δειπνῆσαι. Memorabil. l. 5. p. 830. Ed. 1625. "Do you wonder at this, O Lysander? I swear to thee by Mithres, that I will never, when I am well, taste of food." And in Plutarch Darius says, Εἴπει μοι σεβόμενος Μίθρα τε φῶς μέγα καὶ δεξιὰν έχοιτεν. Plutarchi Vitæ, vol. 4. p. 44. Ed. 1723. "Speak to me with reverence to the great luminary of Mithras, and to my royal hand." And in another passage of the same author, speaking of Artaxerxes, we find Νὴ τὸν Μίθραν, ἔφη, Στος ὁ ἀνὴρ καὶ πόλιν ἀν ἐκ μικρᾶς ταχὺ ποιήσει μεγάλην πιστεύθεις. Plutarchi Vitæ, vol. 5. p. 280. Ed. 1723. "I swear by Mithras, if this man had been trusted with a small City, he would soon have rendered it a great one." In Quintus Curtius we find Darius invoking the same Deity before his whole Army: "Solem Mithren, sacrumque & æternum invocans ignem, ut illis dignam vetere gloriâ majorumque monumentis fortitudinem inspirarent." L. 4:

c. 50. And Claudian thus alludes to the same object of Oriental adoration :

Rex ipse micantem
Inclinat dextrâ pateram, secretaque Beli,
Et vaga testatur volventem sidera Mithram.

Carmen 21, v. 63.

The next invocation of Xerxes in this speech is the tomb of Cyrus. This was situated at Pasargadæ, and is recorded by Strabo, and Plutarch, as follows: “ The inscription on it, from the authority of Aristobulus, is thus entered in Strabo. Οὗτῳ μὲν τῷ Ἀριστοβέλουλος εἴρηκε, καὶ τὸ ἐπίγραμμα δὲ ἀπομνημονεύει τότο. Ὡς ἀνθεωπὲ ἔγω Κῦρος εἶμι ὁ τὸν ἀρχὴν τοῖς Πέρσαις κτησάμενος, καὶ τῆς Ἀσίας βασιλεὺς. Μὴ οὖν φθονήσῃς μοι τῷ μνήματος. L. 15. p. 1062. Ed. 1707.

O Man, I Cyrus was alive, but now
Here lies the founder of the Persian throne,
And Asia's monarch : Envy not this stone !

But Plutarch has diversified this epitaph, as follows: Ὡς Ἀρθεωπὲ, ἕστις εἰ καὶ πόθεν ἥκεις (ὅτι μὲν γὰρ ἥξεις, οἴδα) ἔγω Κῦρος εἶμι ὁ Πέρσαις κτησάμενος τὸν ἀρχὴν. Μὴ οὖν τῆς ὀλιγῆς ταύτης γῆς φθονήσῃς, ή τουμὸν σῶμα περικαλύπτει. Plutarchi Vitæ, vol. 4. p. 90. Ed. 1723.

Whoe'er thou art, or whence, or how deriv'd,
That lead'st thy step to this my tomb arriv'd,
Know, Traveller, He, who founded Persia's throne,
Here Cyrus lies : Oh ! envy not this stone,
This earthy pittance for my corse alone ! } }

The other particular circumstances regarding this tomb of Cyrus, are to be found in the sixth book of Arrian, and in the tenth book of Quintus Curtius ; or the extracts from both of them may be seen in Brissonius De regio Persarum Principatu. L. 1.

p. 195 & 196. Ed. 1591. To them I must refer the Reader who is solicitous of more information on this historical subject.

Nº 51.

Have I not plung'd
To the infernal Deity Areimanes? Verse 689.

Laertius Diogenes, describing the religious customs of the Magi, declares on the authority of Aristotlē, Hermippus, Eudoxus, and Theopompos, that the Persian Sages maintained a good and evil Dæmon: the former was called by them Jupiter, or Oromasdes, and the latter Ades, or Areimanus. Proemium Laertii Diogenis, P. 3 & 4. Ed. 1664. Plutarch in his Treatise on Isis and Osiris tells us, There are others again who call the good principle only God, giving the name of Demon to the evil Being, in which number is Zoroaster, the Magian, who is reported to have lived five thousand years before the Trojan war. Now this philosopher calls the good principle Oromazes, and the evil one Areimanus; adding moreover, that as of all sensible Beings the former bore the greatest resemblance to light, so the latter was most like darkness. Squire's Translation of Plutarch's Treatise of Isis and Osiris, p. 63. Ed. 1744. Plutarch also records, in his Life of Themistocles, that Xerxes, after hearing the Athenian Exile, esteemed himself fortunate, and supplicated Areimanus, that he would always inspire his enemies with similar sentiments of expelling from their country their most excellent citizens; and it was reported, that the king through excess of joy thrice exclaimed in his dream, "Ἐχω Θεμιστοκλέα τὸν Αθηναῖον, "I grasp Themistocles, the Athenian!" Plutarchi Vitæ, vol. 1. p. 278. Ed. 1729. Instead of Areimanus, I have substituted Areimanes in the verse of my drama; but I have the sanction of Hesychius and Suidas to support this abbreviation, as a synonymous term. The former says in his Lexicon, Ἀραιμάνης

ἢ Αἰδης παρὰ Πέρσαις, and the latter lexicographer, Ἀρειμάνιος ὁ ἐν τῷ "Ἀρεὶ μανόμενος. Ἀρειμάνης δὲ ὄνομα κύριον. The first of these words he makes to signify one who is inspired with martial courage, while the last denotes a proper name. The Oriental etymology, and the various appellations of this evil deity, may be read in the Historia Religionis veterum Persarum eorumque Magorum by Hyde, where they are collected in the ninth chapter of that learned book; Unde fit apud Græcos Persicarum Rerum Scriptores Ἀρειμάνιος. P. 161. Ed. 1700. And Reland in his Miscellaneous Dissertations has a chapter De Reliquiis Veteris Linguae Persicæ, where he treats of Arimanes. C. 8. p. 131. Ed. 1713. And Brissonius in his De Regio Persarum Principatu has a chapter, where he discusses this subject; and refers to those authors whom I have cited in this Note. P. 208. Ed. 1591.

Nº 52.

Those living victims I once sacrific'd. Verse 690.

This barbarous custom of interring victims alive prevailed in ancient Persia. According to Herodotus, Cambyses commanded twelve Persians of the first rank to be seized without any just cause, and to be buried alive. L. 1. c. 35. And in another passage of the same historian we learn, that when the Persians near the river Strymon were informed, that the place was called by the name of the Nine Ways, they took nine of the sons and daughters of the Inhabitants, and buried them alive in conformity with the Persian custom. Ἐννεα δὲ οὐδὲς πυνθανόμενοι τὸν χῶρον τῆτον καλέεσθαι τοσέτους ἐν αὐτῷ παιδάς τε καὶ παρθένους ἀνδρῶν τῶν ἐπιχωρίων ζώοντας κατώρυσσον· Περσικὸν δὲ τὸ ζώοντας κατορύσσειν. (L. 7. c. 114.) The historian adds to this intelligence the very anecdote regarding the same person, Amestris, who speaks in my drama. "I have heard," continues he, "that Amestris, the wife of Xerxes,

having attained to a considerable age, caused fourteen children of illustrious Persians to be interred alive on her account, as a sacrifice of thanks to that god, who, they say, is beneath the earth." Ἐπει καὶ Ἀμοστριν τὸν Ξέρξεω γυναικα πυνθάνομαι γηρασασαν δις ἐπτὰ ἑόντων ἐπιφανέων Πέρσιων παιδας ὑπερ ἑωτῆς τῷ ὑπὸ γὴν λεγομένῳ εἶναι θεῷ ἀντιχαρίζεσθαι καταρύσσεσταν. L. 7. c. 114. In my second Edition, I printed it with a reference to the historical number, as stated :

Have I not plung'd

Twice seven youths at once, alive and breathing,

To the Infernal God Areimanes ?

Verse 684.

This I prefer to the passage, as curtailed in the Third Edition of the present year. This infamous act of the most barbarous cruelty, imputed to Queen Amestris, is sanctioned also with the authority of Plutarch with this variation alone, that he has reduced the number of victims to twelve instead of fourteen, as in Herodotus, and he calls the victims men instead of children.

"Αμοστριν δὲ ἡ Ξέρξεω γυνὴ δώδεκα κατώρυξεν ἀνθρώπους ζῶντας ὑπὲρ αὐτῆς τῷ ἀδη. Plutarchi Opera, tom. 2. p. 171. Ed. 1620.

Amestris is recorded in Ctesias to have inflicted this horrid execution on Apollonides, the physician of her daughter Amytis, after torturing him for two months. Ἡ δὲ λαζησα ἔδησε τὸν Ἀπολλωνίδην, δυοὶ μησὶ κολάζεσσα ἐπειτα ζῶντα κατώρυξεν. Ex Ctesiae Persicis Historiae Excerptæ. In Herodoto, p. 649. Ed. 1679. This Historian also represents Parysatis to have ordered the interment of the mother of Terituchmes with two brothers Metrostes and Helicus, and two sisters, all alive, to be executed, and Roxane to be cut alive into pieces. Ἡ δὲ Παρύσατις τὸν τε μητέρα τῷ Τεριτέχμεω, καὶ τὸν αδελφὸν Μητρώστην καὶ Ἡλικον, καὶ τὰς αδελφὰς δύο θύσας ζῶσας ἐκέλευσε καταχῦσαι τὸν δὲ Ρωξάνην ζώσαν κατατεμεῖν. Ctesias in Herodoto, p. 653. Ed. 1679. If we pass from historical to

poetical evidence to illustrate this ancient custom, we may cite Sophocles in his Antigone, where Creon thus menaces her, because she had performed funereal rites on her brother Polynices :

Κρύψω πετρώδει ζώσαν ἐν κατώρυχι.

V. 786.

Far from the haunts of men I'll have her led,
And in a rocky cave beneath the earth
Bury'd alive.

Franklin's Sophocles, vol. 2. p. 45. Ed. 1759.

The Romans also adopted this barbarous mode of human sacrifice in regard to their Vestals. Plutarch in his Life of Numa records, that the Vestal, who has been found to have forfeited her Virginity, is interred alive near the gate Collina ; and he describes the subterranean receptacle for that purpose. Plutarchi Vitæ, vol. 1. p. 145. Ed. 1729. He also mentions in another passage of his Works, that the Romans once interred two men and two women, who were foreigners, in the Forum Boarium alive. *Αὐτοὶ δὲ οὐ πόλλοις ἔτεσιν ἐμπροσθεν δύο μὲν ἄνδρας, δύο δὲ γυναικας ἐν τῇ Σοῦν ἀγορᾷ λεγομένη, τοὺς μὲν Ἑλληνας, τὰς δὲ Γαλάτας, ζῶντας κατάρρευσαν.* Plutarchi Opera, vol. 2. p. 283. Ed. 1620. Dionysius Halicarnassensis has furnished us with more historical intelligence on this interesting subject of the Roman Vestals. He tells us in the second book of his Roman Antiquities, that by the law the Pontiffs are appointed both to inquire into and punish delinquency : Those Vestals who commit lesser crimes they whip with rods : But, if they suffer themselves to be debauched, they are delivered up by the Pontiffs to the most shameful and the most miserable death : For, while they are yet alive, they are carried upon a bier with all the formality of a funeral, their friends and relations attending them with lamentations : Being arrived at the gate Collina, they are placed in a subterraneous cell prepared within the walls in

their funeral attire, without any sepulchral column, funeral rites, or other customary solemnities. Spelman's Version of Dionysius, vol. 1. p. 348. Ed. 1758. The Historian in his third book tells us, that Tarquinius seems to have first instituted the punishments which are inflicted by the Pontiffs on those Virgins who do not preserve their virginity, being induced to it either by his own judgment, or, as some think, by a dream, which the interpreters of the holy thing say was found after his death among the Sibylline Oracles ; for in his reign a priestess, by name Pinaria, the daughter of Publius, was discovered to have approached the altars with impurity. Spelman's Version of Dionysius. Vol. 2. p. 128. Ed. 1758. This Historian in his eighth book tells us, the Pontiffs were informed, that one of the Vestals, who preserve the holy fire, by name Opimia, had lost her virginity, and polluted the holy rites : The Pontiffs, having by tortures and other proofs found the information to be true, took from her head the fillets ; and conducting her through the forum buried her alive within the walls of the city ; and causing the two men, who had been convicted of debauching her, to be whipped in publick, they ordered them presently to be put to death. Spelman's Version of Dionysius, vol. 3. p. 434. Ed. 1758. This Vestal is denominated by Livy Oppia, instead of Opimia, for he says, "Qui terrores tamen eo evasere, ut Oppia, virgo vestalis, damnata incesti pœnas dederit." (L. 2. c. 42.) And he furnishes us with another example of the Vestal Minucia so sacrificed : "Eo anno Minucia Vestalis, suspecta primo propter mundiorem justo cultum, insimulata deinde apud pontifices ab indice servo, quum decreto eorum jussa esset sacris abstinere, familiamque in potestate habere, facto judicio viva sub terram ad portam Collinam dextrâ viâ stratâ defossa Scelerato Campo." L. 8. c. 15. The most interesting event regarding this subject is to be found in the Epistles of Pliny, where he represents the fate of Cornelia in most beautiful and pathetick language, in the reign of

the Emperour Domitian, as follows, “Fremebat enim Domitianus, æstuabatque ingenti invidiâ destitutus: Nam quum Corneliam Maximam Vestalem defodere vivam concupisset, ut qui illustrari seculum suum ejusmodi exemplo arbitraretur, pontificis maximi jure, seu potius immanitate tyranni, licentia domini reliquos pontifices non in regiam sed in Albanam villam convocavit. Nec minore scelere quam quod ulcisci videbatur, absentem inauditamque damnavit incesti, quum ipse fratris filiam incesto non polluisset solum verum etiam occidisset: Nam vidua abortu periit: Missi statim pontifices, qui defodiendam necandamque curarent. Illa nunc ad Vestam, nunc ad cæteros Deos manus tendens, multa sed hoc frequentissime clamitabat: “ Me Cæsar incestam putat, qua sacra faciente vicit, triumphavit.” Blandiens hæc an irridens ex fiduciâ sui an ex contemptu principis dixerit, dubium est; dixit donec ad supplicium, nescio an innocens, certe tanquam nocens ducta est: Quin etiam quum in illud subterraneum cubiculum demitteretur, hæsissetque descendenti stolâ, vertit se ac recollegit: Quumque ei carnifex manum daret, aversata est et resiluit; fœdumque contagium quasi plane à casto puroque corpore novissima sanctitate rejicit, omnibusque numeris pudoris.” Πολλὴν πρόνοιαν εἶχεν εὐσχήμως πεσεῖν. L. 4. 11. p. 85. Ed. 1783. This historical anecdote is also supported by the testimony of Suetonius, in his Life of Domitian, from which I will only extract a short passage to prove it. “ Mox Corneliam virginem maximam absolutam olim dehinc longo intervallo, repetitam atque convictam defodi imperavit, stupratoresque virgis in comitio ad necem cædi.” L. 12. c. 8. Before I conclude the ancient testimony on this subject, I must insert two passages from Ovid and Juvenal. The former says, in the sixth book of his Fasti,

Nullaque dicetur vittas temerâsse sacerdos.

Hoc duce, nec vivâ defodietur humo.

V. 458.

And the latter in his fourth Satire says of Crispinus,

Incestus, cum quo nuper vittata jacebat
Sanguine adhuc vivo terram subitura sacerdos. V. 10.

Among the works of Lipsius a Treatise is to be found “*De Vestâ et Vestalibus Syntagma.*” This is a most learned and elaborate composition, and adorned with a variety of plates. It consists of fifteen chapters, and occupies forty-six pages. The Treatise is in the sixth volume of the author’s works, p. 1073, &c. Ed. 1675. It is curious, that this barbarous custom of uncivilized antiquity should still be found in the Oriental Countries of modern ages. Tavernier in his Persian Travels reports, that “Thieves find no mercy in Persia, only they are variously put to death: For sometimes they are ty’d to a Camel’s tail by the feet, and their bellies rip’t open; sometimes they are buried alive all but their heads, and starv’d to death; in which torment they will sometimes desire a passenger to cut off their heads, though it be a kindness forbidden by the Law.” Travels through Turkey and Persia, and the East Indies, p. 233. Ed. 1694. He tells us in another passage, that “in the time of Sha-Abbas, the Second, one of the fellows that help’d to set up the Women’s tents, being weary, fell asleep in one of them upon the ground: When the Women came, they seeing a man asleep set up a shrieking; upon which the Eunuchs coming in wrapt up the fellow in the carpet as he lay; and carrying him into the fields buried him alive, carpet and all.” He adds, that “when the King goes into the Country, if any one be asleep in the highway, he is immediately cut to pieces as he lies.” Tavernier, Do. p. 239. This Traveller also in another part of his book relates regarding Indostan, that “These are certainly very barbarous and very cruel customs, but that which the Brahmans do in some other place of the Indies is yet more so: For instead of burning those Women that will dye upon

the death of their Husbands; they bury them in the ground alive up to the very throat, and then two or three of them fall at once upon them, and wring their neck round, and so choak them, covering them quickly with some earth, and then marching over their heads." Tavernier, vol. 2. p. 101.

I must now subjoin an anecdote, extracted from the Collection of Travels, published by Harris in his second volume. In the History of the Empire of Persia, speaking of the Persian King Sefi Mirza, he there reports, that "His severities were so great, and the murders he committed so frequent, that the Women in his Haram conspired against his life ; and gave him a dose of poison, under which he struggled for two months, and at last recovered : The pains he took to reach the bottom of this conspiracy were so great, that at length he discovered all who had any concern therein, and in one night caused forty-four ladies to be buried alive in his garden, amongst whom, it was said, were his mother and his aunt." Vol. 2. p. 911. Ed. 1764. Hanway in his Travels, where he includes a Summary View of the Persian Monarchy, confirms this historical fact under the appellation of Seffie in these words : "The instances of his cruelty were innumerable ; he buried alive forty-four Women of his Haram." Vol. 2. p. 95. Ed. 1762.

Nº 53.

Let infernal Ate,
Dæmon of vengeance, from her murky cell
Arise, and wing my fury.

Verse 715.

The Pagan Goddess, Ate, is personified by Homer, as we find in the nineteenth Iliad :

'Αλλὰ τί κεν ῥέξαιμι ; Θεὸς διὰ πάντα τελευτᾶ
Πρέσβα Διὸς θυγάτηρ "Ατη, ἡ πάντας ἀἄται.

V. 129.

Pope has adopted her in his version :

What then could I against the will of Heav'n ?
 Not by myself, but vengeful Ate driv'n ;
 She, Jove's dread daughter, fated to infest
 The race of mortals, enter'd in my breast.

Iliad, b. 19. v. 94.

Virgil has not sanctioned this appellation in the Roman language, but has substituted Tisiphone for her in his tenth Æneid :

Pallida Tisiphone media inter millia sævit. V. 761.

His translator, Dryden, adheres to the Græcian term :

Amidst the crowd infernal Atē shakes
 Her scourge aloft, and crest of hissing snakes.

Æn. 10. v. 1080.

Æschylus in his Persians has this infernal Goddess :

Δυσδαιμονες ἡθετ' α-
ελπτον κακὸν διαπρέπον,
Οἴον δέδορκεν Ἄτα.

V. 1012.

O woe, woe, woe ! unutterable woe !
 The Dæmons of Revenge have spread,
 And Ate from her drear abode below
 Rises to view the horrid deed.

Potter's Æschylus, vol. 2. p. 380. Ed. 1779.

Æschylus also in his "Seven against Thebes" has another passage illustrated with this word :

"Εστακε δ' Ἄτας
Τροπαιῶν ἐν πύλαις.

V. 965.

Here the English Translator has omitted to personify Ate, as in the original ; but he has twice introduced her in the Agamem-

non of Æschylus, where the Greek poet himself has not so expressed it :

She too in Ate's murky cell
Brings forth the hideous child of hell,
A burden to th' offended sky,
The pow'r of bold impiety.

And again :

Whilst thro' his mangled folds the hapless swain
With horror sees th' unbounded carnage spread ;
And learns too late, that from th' infernal reign
A priest of Ate in his house was bred.

Potter's Æschylus, vol. 2. p. 61 & 63. Ed. 1779.

Shakespeare in his Tragedy of King John has applied this word to the royal Elinor :

With him along is come the mother queen,
An Ate, stirring him to blood and strife.

A. 2. S. 1. vol. 5. p. 25. Ed. 1778.

And again in his Julius Cæsar :

And Cæsar's spirit, ranging for revenge,
With Ate by his side, come hot from hell.

A. 3. S. 1. vol. 8. p. 68. Ed. 1778.

He has also admitted her into his Comedy of Much Ado about Nothing :

“ Come, talk not of her ; you shall find her the infernal Até in good apparel.” A. 2. S. 1. vol. 2. p. 283. Ed. 1778.

Spenser has likewise sanctioned this poetical Goddess :

Her name was Atè, mother of debate,
And all dissention, which doth dayly grow
Amongst fraile men.

The Faerie Queene, b. 4. canto 1. st. 19. v. 3.

And again in that poem :

Here eke that famous golden apple grew,
The which emongst the gods false Atè threw.

Ditto, b. 2. canto 7. st. 55. v. 5.

And again :

But Atè soon discovering his desire,
And finding now fit opportunity
To stirre up strife twixt love and spight and ire,
Did privily put coles unto his secret fire.

Do. b. 4. canto 2. st. 11. v. 9.

And again :

The cursed Atè brought her face to face.

Do. b. 5. canto 9. st. 47. v. 4.

Nº 54.

Who, but Demaratus,
Exalted to the throne of great Darius
Atossa's son ?

Verse 733.

The historical evidence on this fact is derived from Herodotus in his Polymnia, or seventh book, in the commencement of it. "Darius being irritated at once against the Græcians and Ægyptians, who had been subdued by Cambyses, revolted from the Persians, and resolved to make war against both. When he had prepared all things for his expeditions against them, a great contest arose between his sons on the succession to the kingdom : For by the customs of the Persian law, the king is obliged to nominate his successor before he departs on his military journey. Now Darius had three sons by the daughter of Gobryas, his first wife, who were all born before the accession of their father to the monarchy ; and after that event he had four more sons by Atossa,

the daughter of Cyrus, his wife. Of the first, Artabazanes was the eldest ; of the latter, Xerxes : And these two, born of different mothers, were now the competitors for the succession to the throne. Artabazanes urged, that he was the eldest of the sons of Darius, and that by the customs of all Nations the eldest son had a right by primogeniture to the kingdom. Xerxes alleged, that he was the son of Atossa, the daughter of Cyrus, who had delivered the Persians from servitude. Darius had not declared his opinion on this subject in favour of either, when Demaratus, son of Ariston, arrived at Susa. He had been deprived of the kingdom of Sparta, and came an Exile into Persia. He having heard of the dispute subsisting between the sons of Darius, went, as Fame reports, to Xerxes, and counselled him to add this argument to his defence, that he was born when Darius had obtained the kingdom, and was in full possession of the sovereignty of Persia ; but Artabazanes was only son of Darius, at that time a private individual. It was therefore contrary to the rules of equity and justice, that another should predominate over him and succeed. He also cited the example of Sparta, where he asserted that all children born before their father was invested with the royal dignity, if there were another son born after that period, were excluded, and the other gained the right of succession by law. These reasons, suggested by Demaratus, appeared so just to Darius, that he declared Xerxes King." L. 7. c. 2. This anecdote is recorded by Justin with considerable variations from Herodotus. He represents the contention on the right of succession to have happened after the death of Darius ; and he makes Artemines, not Artabazanes, to be the eldest son of Xerxes. " *Namque Arterminem primum quidem Dario, sed privato provenisse, se regi primum natum. Fratres itaque suos, qui ante geniti essent, privatum patrimonium, quod eo tempore Darius habuisset, non regnum sibi vindicare posse ; se esse, quem primum in regno jam rex pater*

sustulerit : Huc accedere, quod Artemines non patre tantum, sed et matre privatæ adhuc fortunæ, avo quoque materno privato procreatus sit ; se vero matre et reginâ natum, et patrem non nisi regem vidisse ; avum quoque maternum Cyrum se regem habuisse, non hæredem, sed conditorem tanti regni ; et jam si in æquo jure utrumque fratrem pater reliquisset, materno tamen se jure et avito vincere. Hoc certamen concordi animo ad patruum suum Artaphernem, veluti ad domesticum judicem deferunt; qui domi cognitâ causâ Xerxem præposuit." L. 2. c. 10. Here then we see Artaphernes substituted as the arbiter instead of Demaratus. Plutarch has made another variation on this historical fact in his Essay on Fraternal Love ; and has inserted, instead of Artaphernes, the Brother of Xerxes, Artabanus, as the judge, who surrendered the throne of Persia to his royal brother ; and he calls the eldest son of Darius Ariamenes, instead of Artemines, or Artabazanes. Plutarchi Opera, vol. 2. p. 488. Ed. 1620.

Nº 55.

Then with an honest freedom I pronounc'd,
That Sparta's valour never could be tam'd. Verse 748.

The advice of Demaratus to Xerxes is recorded by Herodotus with so much elegance and facility, and the version of it so correctly executed by his translator Littlebury, that I shall insert verbatim from his expression of it, which is as follows : " When he had made an end of viewing the fleet, and was returned to shore, he sent for Demaratus, the son of Ariston, and spoke to him in these terms. Demaratus, said he, I desire to ask you a question : You are a Græcian, and moreover born in a City of Greece, which, as I am informed by you, and other persons of that Nation whom I have seen, is neither the least, nor the weakest. Tell me therefore, whether you think the Græcians will dare to resist my

Forces; for I am persuaded, that if not only all the Græcians, but all the rest of the Western World were collected into one body, they would not have the courage to oppose me. However, I am desirous to know your opinion on this subject. Sir, said Demaratus, shall I frame my answer according to the truth, or must I endeavour to please? The King bid him speak the truth with freedom, and be assured he should not lose any part of his favour on that account: which when Demaratus heard, he began thus: Since you require me to inform you of the truth without reserve, I will take care, that no man shall hereafter justly accuse me of having deceived you by a falsehood. Know then, that Greece was ever inur'd to Poverty, which has been her Mother and Nurse; that she acquired Virtue by her Wisdom, and by a steady Discipline, with which she has defended her Poverty and her Power. These praises are justly due to all those Græcians who inhabit the country of the Dorians; but I shall not now speak of any other People than of the Lacedemonians alone: In the first place, they never will hearken to your terms, because they are destructive of the Græcian liberty: nay more, they will not fail to meet you in the field, though all the Græcians should side with you. To ask how many they are in number is unnecessary; for whether they amount to a thousand men, or more, or even less, they will most certainly appear and give you battle. At these words of Demaratus Xerxes laughing said, Are you not ashamed to speak in this manner? What! shall a thousand men venture to engage so great an Army? Would you, who have been their King, undertake to fight singly against ten men? If your Countrymen are so valiant, as you pretend, you, who are their King, ought by your own institutions to be capable of doing as much as any two of ordinary rank; and therefore, if one of these is able to fight ten of my Men, I may justly require you to fight twenty, and by that experiment to confirm your discourse: But if they are

neither of greater strength, nor of a higher stature than you, and the rest of the Græcians I have seen, consider whether the things you have said of them may not be the effect of Pride and Vanity. I desire to know, how a thousand men, or even ten thousand, or, if you will, fifty thousand, all equally free, and not subject to the command of a single person, can possibly resist such an Army as mine? And unless they are more than five thousand, we have a thousand men against one. Were they indeed like our Forces under the absolute command of one General, they would doubtless be push'd on to bolder attempts than by their own natural courage; and might be constrain'd by force to attack a far greater number than themselves: But now being under no compulsion, they are not likely to do either the one or the other: And I am of opinion, that the Græcians upon tryal will not be a match for an equal number of Persians. Those qualities, of which you boast, are really in us only, tho' I must own they are rare and uncommon: Yet I have Persians in my Guards, who will not refuse to encounter thrice their number of Græcians, so much magnified with you without cause. To this Demaratus replied, Sir, I knew from the beginning, that the truth I should speak would be displeasing to you; but because you encourag'd me to deliver my opinion with sincerity, I thought myself oblig'd to give you a just character of the Lacedemonians. You know how little cause I have to retain my affection for those, who, after they had depriv'd me of the Honours and Dignity of my Ancestors, constrain'd me to abandon my country. On the other hand you know how generously your Father receiv'd me, and made ample provision for my support; and therefore cannot possibly entertain the least shadow of suspicion, that a man in his right senses will ever cease to acknowledge such eminent benefits with all imaginable gratitude: For my own part, I am so far from presuming to enter the lists against ten men, that I would not willingly fight

against two, nor even against one, without just cause ; yet in a case of necessity, or at a time solemnly appointed for the exercise of Valour, I would chuse to engage one of those who pretend to be singly equal to the three Græcians. The Lacedemonians perhaps are not better than other men in single combat, but in a collected body they surpass all mankind : And tho' they are a free People, yet in some things they are willing to be restrain'd : For the Law is their Sovereign, which they obey with a more awful reverence than your Subjects pay to you : They do whatever she enjoyns, and her Injunctions are always uniform : She forbids them to fly from any Enemy, tho' his Forces are ever so numerous ; and commands them to keep their ranks, and to conquer or die in the Battle. If you think I entertain you with impertinent discourse, I shall say no more on this subject ; nor indeed should have said so much, had I not been constrain'd by the command you laid upon me : Nevertheless I wish you all the prosperity you can desire. When Demaratus had thus spoken, Xerxes, laughing at his simplicity, dismiss'd him without the least shew of discontent." Herodotus, Polymnia, b. 7. c. 100 to 106. and in Littlebury's Translation, vol. 2. p. 203 to 207. Ed. 1723.

Nº 56.

And had I follow'd thy divine advice,
Oh ! what a world of woe had I escap'd. Verse 753.

This exclamation of Xerxes to Demaratus will be best illustrated by inserting the language of Herodotus, and the version of his Translator, in another passage of the same historian. "He sent for Demaratus, the son of Ariston, who was then in the Army ; and when he was come into his presence examined him touching each particular, shewing himself desirous to know what the Lacedemonians might mean by the measures they had taken.

Then said Demaratus, You have already heard my opinion concerning these men, when we were about to invade Greece: And tho' I told you no more than I foresaw would come to pass, you entertain'd my discourse with derision.. I know the danger of defending truth against the King; yet I desire you would hear me once more. These Spartans are advanced to this place with a resolution to fight, and are now preparing themselves to dispute our passage; for their custom is to put their hair in order, when they are going to expose their lives to the greatest dangers: But if you conquer these Lacedemonians, and those they left behind in Sparta, be assur'd no other Nation will dare to lift up a hand against your Power: For you are now to attack the most valiant Men, and the best govern'd State of all Greece. These things seeming incredible to Xerxes, he ask'd him again how so small a number could possibly resist his Army. O King, replied Demaratus, deal with me as with a Lyar, if every thing I have said come not to pass. Nevertheless his words made no impression upon Xerxes." Herodotus, Polymnia, l. 7. c. 209 & 210. and Littlebury's Herodotus, b. 7. p. 263 & 264. Ed. 1723. This important discourse between Xerxes and Demaratus is shrivelled into so narrow a compass by Diodorus Siculus, compared with the expansion of it by Herodotus, that I shall insert the original text, and then subjoin my own version of it. Ο βασιλεὺς ἀκέστας παρὰ τῶν ἀγγέλων τὰς τῶν Ἑλλήνων ἀποφρίσεις προσεκαλέσατο Δημάρατον Σπαρτιάτην ἐκ τῆς πατρίδος πεφευγότα πρὸς αὐτὸν καταγελάσας δὲ τῶν ἀποφρίσεων ἐπηρώτησε τὸν Λάκωνα, πότερον οἱ Ἑλληνες ὁξύτερον τῶν ἡμῶν ἵππων φεύξονται, ή πρὸς τηλικαύτας δυνάμεις παρατάξασθαι τολμήσουσι, τὸν δὲ Δημάρατον εἴπειν φασὶν ὡς οὐδὲ αὐτὸς συ τὴν ἀνδρίαν τῶν Ἑλλήνων ἀγνοεῖς· τοὺς γὰρ ἀφισταμένας τῶν Βαρβάρων Ἑλληνικαὶ δυνάμεις καταπολεμεῖς. ὥστε μὴ νόμιζε τὴς ὑπὲρ τῆς σῆς ἀρχῆς ἀμείνον τῶν Περσῶν ἀγωνιζομένας ὑπερ τῆς ἴδιας ἐλευθερίας ἥπτον κινδυνεύσειν πρὸς τὰς Πέρσας. ο δὲ Χέρξης καταγελάσας αὐτῷ προσέταξεν ἀκολεύθειν, ὅπως ἴδῃ φεύγοντας τὰς

Λακεδαιμονίους. Tom. 1. lib. 11. p. 408. Ed. 1746. The King, having heard the replies of the Græcians, consulted the Spartan Demaratus who had fled from his country to him, and laughing at the replies, asked him, “ whether the Græcians could run with more celerity than his horses ; or whether they would dare to array themselves in battle against such superior powers. You are not ignorant, replied Demaratus, according to report, of the Græcian fortitude ; for you have availed yourself of their valour in reducing those barbarous revolters from you. Do not therefore imagine, that those Persians would display more courage to defend your sovereignty in battle, than they would to support their own genuine liberty for themselves. Xerxes then, mocking him with a smile, ordered his Army to follow him, that he might behold the Lacedæmonians.” This interesting subject has been so beautifully represented by the Roman philosopher, Seneca, that I must annex his testimony to it, and subjoin my own version. “ Cum bellum Græciæ indicaret Xerxes, animum tumentem, oblitumque quam caducis confideret, nemo non impulit. Alius aiebat, non laturos nuncium belli, et ad primam adventus famam terga versuros ; alius, nihil esse dubii, quin illâ mole non vinci solum Græcia, sed obrui posset : magis verendum, ne vacuas desertasque urbes inventirent, & profugis hostibus vastæ solitudines relinquenterunt, non habituris, ubi tantas vires exercere possent. Alius, illi vix rerum naturam sufficere, angusta esse classibus maria, militi castra, explicandis equestribus copiis campestria, vix patere cœlum satis ad emitenda omni manu tela. Cum in hunc modum multa undique jactarentur, quæ hominem nimiâ æstimatione sui furentem concitarent, Demaratus Lacedæmonius solus dixit, ipsam illam quâ sibi placeret multitudinem, indigestam et gravem, metuendam esse ducenti ; non enim vires, sed pondus habere ; immodica nunquam regi posse ; nec diu durare quidquid regi non potest : In primo, inquit, statim monte Lacones objecti dabunt tibi sui

experimentum. Tot ista gentium millia trecenti morabuntur, hærebunt in vestigio fixi, et commissas sibi angustias tuebuntur, & corporibus obstruent: Tota illos Asia non movebit loco; tantas minas belli, & pœne totius generis humani ruentis impetum paucissimi sustinebunt. Cum te mutatis legibus suis natura transmisserit, in semitâ hærebis, et aestimabis futura damna, cum putaveris quanti Thermopalarum angusta constiterint. Scis te fugari posse, cum scieris posse retineri. Cedent quidem tibi pluribus locis, velut torrentis modo ablati, cūjus cum magno terrore prima vis defluit; deinde hinc atque illinc coorientur, & tuis te viribus prement. Verum est quod dicitur, majorem belli apparatum esse, quam qui recipi ab his regionibus possit, quas oppugnare constituis: Sed hæc res contra nos est: ob hoc ipsum te Græcia vincet, quia non capit: Ut te non potes: Præterea, quæ una rebus salus est, occurrere ad primos rerum impetus, et inclinati opem ferre non poteris, nec fulcire ac firmare labantia: Multo ante vinceris, quam victum esse te sentias: Ceterum non est, quod exercitum tuum ob hoc sustineri putas non posse, quia numerus ejus duci quoque ignotus est. Nihil tam magnum est, quod perire non possit; cui nascitur in perniciem, ut alia quiescant, ex ipsa magnitudine, sua causa. Acciderunt quæ Demaratus prædixerat. Divina atque humana impellentem, et mutantem quidquid obstiterat, trecenti stare jusserrunt; stratusque per totam passim Græciam Xerxes intellexit, quantum ab exercitu turba distaret: Itaque Xerxes, pudore quam damno miserior, Demarato gratias egit, quod solus sibi verum dixisset, et permisit petere quod vellet: petit ille, ut Sardes maximam Asiæ civitatem curru vectus intraret, rectam capite tiaram gerens, id solum datum regibus. Dignus fuerat præmio, antequam peteret; sed quam miserabilis gens, in quâ nemo fuit, qui verum diceret regi, nisi qui non dicebat sibi?" Senecæ Opera, tom. 1. De Beneficiis, l. 6. c. 31. "When Xerxes had proclaimed war against Greece, every one flattered his arrogant ambition,

which appeared to have forgot how brittle was its reliance. One courtier affirmed, that the Græcians would fly on the very report of his arrival ; another declared, that Greece would not only be conquered, but annihilated by such an army ; and that they had more occasion to fear, lest the Persians should find deserted cities, and have no opportunity of displaying their valour in solitude ; another asserted, that Nature herself was insufficient to oppose Xerxes ; for the Ocean was too narrow to contain his fleets, the Earth his camps, or even the Heaven his arrows. In the midst of these accounts, which inflamed a monarch too elated already by his own vanity, the Lacedemonian Demaratus alone asserted, that the very multitude which so delighted him, was formidable to its Commander from its own unwieldiness. It contained weight without strength : So immoderate a power could be never governed ; nor could there be a permanency where there was no rule. The Spartans will prove to you this assertion in their first engagement. Three hundred men will stop so many millions, since they will contest the custody of any narrow passage committed to them, and close it with their obstructing bodies. All Asia will not be able to dislodge them from their post ; and a few individuals will sustain this menacing apparatus of war, which is nearly equal to the attack of all mankind. Here you will be detained, after having perverted even Nature's laws, and learn to estimate your future losses from the straits of Thermopylæ. You may then be conscious, that having been arrested, you may be vanquished. Your enemies will yield to the first attack of your mighty torrent ; but when once it has discharged itself, they will destroy you with your own force. Your army is too numerous to be maintained in the country which you attack : On this account Greece must conquer you, because she cannot contain you. It is impossible to employ your own power, and the first defeat will admit no remedy. You will be vanquished before you are aware of it : Do not flatter

yourself that your troops are invincible, because their number is unknown even to you. Nothing is so great as not to admit destruction : Though all other obstacles were removed, its own magnitude would be its ruin. The event corresponded with this prediction. Three hundred men actually compelled him to stand, who had changed the course not only of human but divine things ; and the conquered Xerxes understood the difference between an army and a multitude : Humiliated more by shame than by loss, he returned thanks to Demaratus, because he alone had told him the truth ; and permitted him to request any favour. He then asked, that he might enter the great city of Sardis riding in a chariot, and wearing an upright tiara on his head, which was a royal privilege only. Demaratus was worthy of this reward ; but how miserable must that nation be, in which no one could be found who would speak truth to his monarch, except a stranger, who had no interest in it for himself!" Thus the philosopher Seneca concludes this narration.

Nº 57.

When brave Ariston reign'd, my sacred sire,
He was enamour'd with Agetus' wife. Verse 782.

This historical anecdote is derived from Herodotus in his Erato, or sixth book, as follows : " Ariston, King of Sparta, enamoured with the wife of Agetus, a most beautiful woman, contrived this stratagem : He promised the husband to confer any present on him which he should nominate, on condition of a reciprocal obligation on his part. Agetus, not alarmed on account of his own consort, because Ariston was himself a married man, accepted the proposition, and sanctioned it with an oath. Ariston gave to Agetus the thing demanded from his royal treasures ; and then required the wife of Agetus to be brought, as a donation for

himself. Agetus, though anxious to except his own consort, was at last compelled to surrender her in consequence of his oath, and the artifice of the royal stratagem. Ariston thus married a third wife, and divorced his second wife. Demaratus was born from this marriage within the space of ten months elapsed from the event, and after the death of Ariston obtained the throne of Sparta. L. 6. c. 62 & 63.

Nº 58.

Unless another victim

By voluntary death redeems Arteynte. Verse 935.

This substitution of another victim instead of Arteynte, as here mentioned by Archimagus under the consultation of the Magi, is not founded on any historical testimony ; but invented by the author with all the consequences subsequent to diversify the plot.

Nº 59.

For I ne'er wept save on Abydos' summit.

Verse 1045.

This interesting anecdote regarding the tears of Xerxes, is supported by the testimony of Herodotus in his Polymnia, or seventh book, as follows. Ἐπεὶ δὲ ἐγένοντο ἐν Ἀβύδῳ μέση, οὐθέλησε Ξέρξης ἴδεσθαι πάντα τὸν στρατὸν, καὶ προεπεποίητο γὰρ ἐπὶ κολωνοῦ ἐπίτιμες αὐτῷ ταύτη προεξέδρη λιθου λευκοῦ· ἐποίησαν δὲ Ἀβυδηνοὶ ἐντειλαμένου πρότερον Κασιλῆος· ενθαῦτα, ὡς ἴζετο κατορῶν ἐπὶ τῆς ἱένος, ἐθνεῖτο καὶ τὸν πεζὸν καὶ τὰς νέας· Θηέυμενος δὲ ἵμέρθη τῶν νεῶν ἀμιλλαν γενομένην ἴδεσθαι· ἐπεὶ δὲ ἐγένετο τε καὶ ἐνίκων Φοίνικες Σιδώνιοι, ἥσθη τε τῇ ἀμιλλῃ καὶ τῇ στρατιῇ. Ως δὲ ὥρα πάντα μὲν τὸν Ἐλλήσποντον ὑπο. τῶν νεῶν ἀποκεκρυμμένον, πάσας τε τὰς ἀκτὰς καὶ τὰ Ἀβυδηνῶν πεδία ἐπίπλεα ἀνθρώπων, ἐνθαῦτα Ξέρξης ἐωὕτὸν ἐμακάρισε· μετὰ δὲ τῦτο

ἐδάκρυσε. L. 7. c. 44 & 45. “When Xerxes was arrived in that city, he desired to see all his Forces together: And to that end ascending a stately edifice of white stone, which the Abydenians in obedience to a former command had built to receive him in a manner suitable to his greatness, he had a free prospect of the coast; and from his seat saw at one view both his Fleet and his Land-army. Having given himself this satisfaction, and desiring to be spectator of a sea-fight, he commanded all things to be made ready for that purpose; in which he was presently obeyed: And having adjudged the victory to the Sidonian Phœnicians, he shewed himself extremely pleased as well with this spectacle, as with the view of his Forces. Then turning his eyes upon the Hellespont, and seeing that sea covered with his ships, and all the plain of Abydus down to the sea full of men, he seemed at first to be much delighted, but afterwards wept.” Littlebury’s Herodotus, vol. 2. p. 180. Ed. 1723.

Nº 60.

On this survey
Of shortliv’d Man Xerxes did drop a tear. Verse 1053.

The cause, as well as the event, before recited in the preceding Note, for this lamentation of Xerxes on Abydos, is built on the testimony of Herodotus, as follows: Μαθὼν δὲ μίν Αρτάβανος, ὁ πάτρως, ὃς τοπρῶτον γνώμην ἀπεδέξατο ἐλευθέρως, οὐ συμβουλεύων Ξέρξη στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα, ὅτος ἀνὴρ φρασθεὶς Ξέρξεα δακρύσαντα εἶρετο τάδε· Ω βασιλεῦ, ὡς πολὺ ἀλλήλων κεχωρισμένα ἔργαστο νῦν τε καὶ ὄλιγω πρότερον μαχαρίσας γὰρ σεωὕτὸν δακρύεις. ‘Ο δὲ εἰπε, ἔπηλθε γὰρ με λογίσαμενον κατοικτεῖραι ὡς Κραχὺς εἴη ὁ πᾶς ἀνθρώπινος Κιος, εἰ τετέων γε ἐόντων τοσούτων ἀδεῖς ἐς ἐκατοστὸν ἔτος περιέσθαι; ‘Ο δὲ ἀμεί-
βετο λέγων, “Ἐτερα τέττα παρὰ τὴν Ζοὺν πεπόνθαμεν οἰκτότερα ἐν γὰρ οὗτῳ
Κραχέι Κιώ ἀδεῖς οὗτῳ ἀνθρώπος ἐὼν εὐδαιμων πέφυκε, οὔτε τουτέων, οὔτε

*τῶν ἄλλων, τῷ οὐ παραστίσεται πόλλακις, καὶ οὐκὶ ἀπαξ, τεθνάναι
εὑλεσθαι μᾶλλον ἢ ζῆν.* Polymnia, l. 7. c. 46. “Which when his uncle Artabanus perceived, he said to him with the same liberty he had used in dissuading him from invading Greece: O King, your actions are not uniform; in a few moments you have passed from an excess of joy to shedding tears. The King answered, When I considered the shortness of human life, I could not restrain the effects of my compassion; for of all these numbers of men, not one shall survive a hundred years: But, replied Artabanus, are we not exposed during our lives to other things much more to be lamented? Is any man so happy either among these, or other men, who even in this short course of life would not often choose rather to die than to live? The frequent calamities and diseases, incident to all, so disturb the best of our days, that life, though really short, yet seems of a tedious length; and death remains the only desirable refuge of unhappy mortals.” Littlebury’s Herodotus, vol. 2. p. 181. Ed. 1723.

Banks in his Tragedy of “The Island Queens, or the Death of Mary Queen of Scotland,” has the three following verses:

You would have wept, as Xerxes o'er his Army,
To think, that in a hundred years, or less,
Not one of all these goodly creatures would be living.

A. 2. S. 1. p. 18. Ed. 1684.

N^o 61.

For here I swear, by Oromasdes' name,
I ne'er could grant it to my royal friend. Verse 1061.

I have already, in my preceding Note of N^o 51, shewn, that Oromazes, or Oromasdes, was esteemed the Author of the good principle, and Areimanus, or Areimanes, the Author of the evil

principle among the Ancients. I shall only add here some additional testimony on Oromasdes, the immediate object of this Note. Plutarch in his Life of Alexander makes Tireus inform Darius, that the supreme Oromasdes will again illumine his splendor : Τὸν δὴν ὄραν φῶς, ὃ πάλιν ἀναλάμψει λαμπρὸν ὁ κύριος Ὁρομάσδης. Plutarchi Vitæ, vol. 4. p. 44. Ed. 1723. And this biographer in his Life of Artaxerxes records, that when that Monarch had murdered Darius, he prostrated himself in his palace before the Sun to worship him, and exclaimed, “ Depart, O ye Persians, with joy, and inform my other subjects, that the great Oromazes has inflicted justice on the authors of nefarious and illegal crimes.” Εὐφραίνεσθε ἀπίοντες ὡς Πέρσαι, καὶ λέγετε τοῖς ἄλλοις, ὅτι τοῖς ἀθεομα καὶ παράνομα διανοθεῖσιν ὁ μέγας Ὁρομάζης δίκην ἐπιτεθείην. Plutarchi Vitæ, vol. 5. p. 309. Ed. 1723. This author in another passage, contained in a Discourse addressed “ To an illiterate Prince,” Πρὸς ἥγεμονα ἀπαιδευτον, inserts the following anecdote. The Persian King had an officer who accosted him every morning, when he entered the royal chamber, with these words : Ἀναστά, ὡς έασιλεῦ, καὶ φρόντιζε πραγμάτων ὡν σε φροντίζειν ὁ Μεσογομάσδης ἥθελησε. “ O King, arise, and attend to the charge of those things which Oromasdes has assigned to you ! ” Plutarchi Opera, vol. 2. p. 780. Ed. 1620. We read in Stobæus, that the Magi declared the body of their greatest god, denominated Oromagdes by them, to resemble light, and his soul to resemble truth. Οἱ δὲ μάγοι ἀποφαίνονται τῷ μεγίστῳ τῶν Θεῶν, ἐν Ὁρομάγδην καλεῖσιν, ἔοικέναι τὸ μὲν σῶμα φωτὶ, τὸν δὲ ψυχὴν ἀληθείᾳ. Stobæi Sententiæ, Sermo 9. p. 137. Ed. 1549. According to Plato, Zoroaster was the son of Oromazus. Οἱ μὲν μαγείαν τε διδάσκει τὸν Ζωροάστρου τῷ Ὁρομάζου. Platonis Opera, tom. 2. p. 122. Ed. 1578. And Apuleius asserts, that the true knowledge of Religion was instituted by Zoroaster and Oromazes. Apolog. p. 31. Ed. 1635. It is curious to observe, that the modern Persians call the ἀγαθὸς Δαιμῶν, or good

Genius, with the appellation of Hormozd, as Reland tells us in his Dissertation on the ancient Persian Language. Tit. Oromasdes, p. 207. Ed. 1713. And Hyde in his History of the Religion of the Persians and Magi, mentions Ormùzd, Hormùz, or Hormízda, as the Persian names of the good Principle, Ὀρομάσδης; and he has an entire chapter on the Persarum primitiva Principia duo, c. 9. p. 161. Ed. 1700. I am not the first English author who has introduced this Persian deity into the drama. Lee in his Alexander the Great has twice mentioned it:

To Orosmades' cave I did repair.

I swear by Orosmades 'tis more pleasure.

Vol. 3. p. 235 & 275. Ed. 1734.

It is so printed erroneously, instead of the title Oromasdes, in Lee's Works.

Nº 62.

Have I not cause to shudder, when that pile,
Tremendous pile of naphtha, strikes my eye? Verse 1129.

We learn from Strabo on the authority of Eratosthenes, that there was a liquid naphtha in the territory of Susis: This liquid bitumen, says he, has the wonderful property of being inflammable; and when the person anointed with it catches fire, no water can assuage it: He adds, that Alexander tried a barbarous experiment on a boy, over whom he poured naphtha, and then applied a candle: The infant was nearly burned to death, when the spectators extinguished the flame. Πείρας δὲ χάριν φασὶν Ἀλέξαρδον ἐν λατρῷ προσχέας παιδὶ τῷ νάφθᾳ, καὶ προσαγαγεῖν λύχνον· φλεγόμενον δὲ καὶ τὸν παιδὰ ἔγγυς ἐλθεῖν τῷ ἀπολέσθαι. L. 16. p. 1078. Ed. 1707. This anecdote is much enlarged by Plutarch in his Life of Alexander, where he mentions the name of the boy

to be Stephanus, who was so much tortured by this inhuman trick. He adds, that some persons with probability inferred from this operation, that this was the drug of Medea, and the ointment of the chaplet and robe, which the Tragedians had so much celebrated with poetical fame. Εἰκότως ἐν ἔνεοι τὸν μῦθον ἀνασώζοντες πρὸς τὴν ἀλήθειαν τέτο φασὶν εἶναι τῆς Μηδείας φάρμακον, ὃ τὸν τραγῳδέμενον στέφανον καὶ τὸν πέπλον ἔχρισεν. Plutarchi Vitæ, vol. 4. p. 52. Ed. 1723. Pliny has offered this same conjecture for solving this story. Hist. Nat. l. 2. c. 105. And Suidas in his Lexicon, defining the word Νάφθα, says, that the Græcians call that the oil of Medea, which the Medes term naphtha. Οἱ μὲν Ἑλλῆνες Μηδείας ἐλαιον ταύτην καλεῦσιν οἱ δὲ Μῆδοι νάφθαν. Tom. 2. p. 602. Ed. 1705. Vox Νάφθα. And Ammianus Marcellinus says, “Naphta apud Persas gignitur, quam vocabulo appellavere gentili (l. 23); as Reland inserts it in his Dissertation De Veteris Linguae Persicæ Reliquiis, c. 8. p. 205. Ed. 1713. But in my edition of Ammianus Marcellinus I find it more expanded, as follows: “Hic et naphtha gignitur picea specie glutinosa similis ipsa quoque bitumi; cui etiamsi avicula insederit brevis, præpedito volatu subversa penitus evanescit: Et cum hoc liquoris ardere cæperit genus, nullum inveniet humana mens præter pulverem extinguendi commentum.” L. 23. c. 6. & Scriptores Historiæ Romanæ, vol. 2. p. 523. Ed. 1743. Reland asserts, that “Napht” is still found in the modern Persian language to denote this substance. De Vet. Ling. Pers. Dissertatio 8. p. 203. Ed. 1743. And Sir John Chardin in his “Description of the Empire of Persia” has observed as follows: “In several parts of Persia we meet with Naphtha both white and black; it is used in painting and varnish, and sometimes in physick; and there is an oil extracted from it, which is applied to several uses. The most famous springs of Naphtha are in the neighbourhood of the town of Baku, which furnish vast quantities; and there are also upwards of thirty

springs about Shamashy, both in the province of Shirwan." Cited by Harris in Collection of Travels, vol. 2. p. 885. Ed. 1764. Fryer in his Account of Travels into Persia speaks of "A liquid bitumen in the lake from whence Semiramis took cement to unite the wall she built round Babylon; and from about thirty mountains near the same place about Shamachia, as it is conjectured, springs the famous Naphta." Letter 5. c. 11. p. 333. Ed. 1698. According to Hanway in his Travels, there is an island called Naphtonia on the Eastern Coast of the Caspian Sea, where the Inhabitants accepted, and carried on a brisk trade for two years, selling their Naphtha to the Persians in the reign of Nadir Shaw. Vol. 1. p. 89. Ed. 1762.

Nº 63.

Thy satraps now, and lackeying slaves are absent,
And your "Immortal Guards," as they are call'd,
Avail thee not.

Verse 1397.

We learn from Herodotus, that a select band of ten thousand Persians in the Army of Xerxes was called "The Immortals" on this account, because, if any individual of them were deficient in number by death or disease, another man was selected, that the same exact quantity might be preserved; and they were neither fewer nor more. They had superior ornament to the other Persians, and were esteemed as the most excellent of them. Polymnia, lib. 7. c. 83. Xerxes delivered the custody of a beautiful planetree, which he had adorned with gold, to the care of one "Immortal," as we are told by the same author: Ταύτην ἵων ὁ Ξέρξης τὴν ὄδὸν εῦρε πλατάνιστον, τὴν κάλλεος εἴνεκα δωροσάμενος κόσμῳ χρυσόῳ, καὶ μελεδῶνῳ αὐθανατῷ αὐτῷ ἐπιρρέψας. Lib. 7. c. 31. Diodorus Siculus records, that Xerxes at the Streights of Thermopylæ, beholding the passages strewed with carcases, and that the valour

of the Græcians was irresistible, sent his most selected Persians, named “Immortals,” and eminently distinguished for military preeminence beyond their comrades in his Army. Lib. 11. vol. 1. p. 409. Ed. 1746. Quintus Curtius has thus described these “Immortals:” “Proximos ibant, quos Persæ Immortales vocant ad decem millia : cultus opulentiae barbaræ non alios magis honestabat: Illi aureos torques, illi vestem auro distinctam habebant, manicasque tunicas gemmis etiam adornatas.” L. 3. c. 7. p. 86. Ed. Delp. 1705. Athenæus informs us, that from the select band of these ten thousand “Immortals,” a portion of them, amounting to one thousand, was delegated for another royal office, and they were called *μηλοφόροι*. L. 11. p. 514. Ed. 1612. Suidas in his Lexicon has defined the word *Αθάνατοι* to imply *Μύριοι Πέρσων ἐπίλεκτοι*, Ten thousand select Persians. And Hesychius in his Lexicon explains *Αθάνατοι* by *τάγμα ἵππων παρὰ Πέρσαις μυρίων ἀνδρῶν*, a Persian band of cavalry, amounting to ten thousand men. The learned Brissonius in his book “De Regio Persarum Principatu” has with great erudition discussed this subject. Liber Primus, p. 165. Ed. 1691. It is curious, that Dryden in his Translation of Lucretius should have alluded to these “Immortal Guards” of Xerxes in a fine passage of the Roman Poet, who has not himself sanctioned them in the original composition, which I here subjoin:

Ille quoque ipse viam, qui quondam per mare magnum
Stravit, iterque dedit legionibus ire per altum,
Ac pedibus salsas docuit superire lacunas,
Et contempsit aquis insultans murmura ponti,
Lumine adempto animam moribundo corpore fudit.

Lucretii Liber Tertius, v. 1046.

That haughty King, who lorded o’re the main,
And whose stupendous bridge did the wild waves restrain,

ILLUSTRATIONS OF

In vain they foam'd, in vain they threatned wreck,
 While his proud legions march'd upon their back ;
 Him Death, a greater monarch, overcame,
 Nor spar'd his Guards the more for their immortal name.

Second Part of Poetical Miscellanies,
 Printed for Tonson, 1685. p. 74.

In the Table of these Poems the name of Dryden is attached to the Translation of the latter part of the Third Book of Lucretius Against the Fear of Death ; and the same is inserted in the subsequent edition of Dryden, vol. 2. p. 57. Ed. 1716.

N° 64.

And all his vast dominions will be shrivell'd
 Into that compass, which his body covers. Verse 1409.

The allusion of these lines corresponds with the language of the epithets recorded by Strabo and Plutarch, which I have inserted in N° 50 of these Illustrations, in Page 58, on the tomb of Cyrus, and have given my own English versions of the two Epitaphs : the latter contains these final lines :

Here Cyrus lies : Oh ! envy not this stone,
 The earthy pittance for my corse alone !

There is an interesting anecdote in Arrian on this important subject of human nature, as follows. When the Indian Gymnosophes were carried before Alexander the Great, they stamped with their feet on the ground : The monarch, having demanded the reason, received this answer from the Interpreter : " Every man, O King, possesses as much earth as we now tread upon ; and thou art a man different from others in no other respect than in thy restless ambition of roving over lands so distant from thy own country, and thus creating trouble to thyself and others : In a short

period shalt thou die, and then shalt thou possess no more earth than what suffices for the interment of thy body." De Exped. Alex. l. 7. p. 442. Ed. 1668. The following passage, which is apposite to the present subject, is extracted from Hume in his History of England. Saladin died at Damascus soon after the conclusion of the truce with the princes of the Crusade; and it is memorable, that, before he expired, he ordered his windingsheet to be carried as a standard through every street of the city, while a Crier went before, and proclaimed with a loud voice, "This is all that remains to the mighty Saladin, the Conqueror of the East!" Vol. 2. p. 23. Ed. 1763. The Historian does not refer to any author, from whom this particular passage was adopted by him; but Hoveden, Matthew Paris, and others, are noted in the same page which regards the Life of Richard the First. I was led by curiosity to explore the most genuine resources of Saladin's Life and Exploits, to discover this interesting event. These are contained in the Arabian Authors, Sjeddadi and Abulfeda, published by Schultens at Leyden in 1732; but no notice of this anecdote is there inserted; and they would probably have not omitted it, if it had been a genuine event. The address of Prince Henry to the fallen Hotspur in Shakespeare breathes the same spirit of moral philosophy:

Illweav'd Ambition, how much art thou shrunk !
While that this body did contain a spirit,
A kingdom for it was too small a bound :
But now, two paces of the vilest earth
Is room enough. Vol. 5. p. 419. Ed. 1778.

And the language of Antony in Dryden's "All for Love" flows in the same vein:

Lie there, thou shadow of an Emperor !
The place thou presest on thy mother Earth

ILLUSTRATIONS OF

Is all thy Empire now : Now it contains thee ;
Some few days hence, and then 'twill be too large,
When thou 'rt contracted in thy narrow urn,
Shrunk to a few cold ashes.

Dryden, Dramatick Works, vol. 4. p. 206. Ed. 1735.

We may thus conclude with Ovid :

Jacet ecce Tibullus,
Vix manet è toto parva quod urna capit.

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LONDON :

PRINTED BY S. AND R. BENTLEY, DORSET-STREET





Jodrell, H. P.
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